The Christian Socialist

The Golden Rule Against the Rule of Gold

Entered as Second Class Matter January 21, 1907, at the Post Office in Chicago, Illinois, Under Act of March 3, 1879.

Twenty-Two. No. 5. CHICAGO, ILLINOIS, MAY, 1913. 25c Per Year

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"Suffer little children to Come unto me, For of such is the Kingdom of Heaven"

But they burnt their sons and daughters to Moloch and sacrificed them to idols

Joy o' Springtime

Spring

By Francesco Pastura

Trees are a-throbbing with the thrill of Spring;
The sweep of green is on the gray hillside;
The brook is riotous, while skylarks sing
Up in the azure, where the white clouds ride.

Along the filthy streets the small feet go
While on the mark the lights of fashion feed,
Where tiny hands are ravaging what men sow,
Where tiny forms are twisted as they grow,
And tiny souls are stunted in man's greed.

O God! that little hands must labor long
While laughter whispers all the joy of play,
Of children, laughter and unbridled song—
For Youth is play time of the soul's Spring day.
Could He have made the flowers bloom so rare
Or filled the meadows with the warm sunlight
If He had planned no children should be there
But Toil should hold them through the day and night?

O! ye who think that with you all is well,
As you sit by and never raise a hand,
O! ye who grind those helpless slave to Hell
To feed the greed your selfish hearts demand,
Can you restore a stolen blighted future,
A golden childhood wrecked by a dumb greedwish?
Can you [illegible] the ring of Hell?

You cannot pay this price with gain—poor soul,
For tortured generations' sobs and cries;
But you can help to pay the dreadful toll—
Give back each child his Spring-[illegible]

Save the Little Children!

There is not a heart that will not thrill with keen pleasure at the light of happy laughter on the face of the child on the cover. By a miracle of his art the photographer has caught the very spirit of childhood—the elemental glee of merry innocence, that bubbles over in every healthy little one.

Such should all childhood be. But do you know, O child-lover, O follower of the great Lover of Children, who took them in his arms and blessed them—that a desperate danger hangs over the head of every laughing child born into this country's homes?

"OF SUCH IS THE KINGDOM OF HEAVEN"—He said. **Except ye become as little children, ye can in no wise enter the Kingdom of Heaven."**

But the kingdom of hell hates little children. It regards them as food for the flames of its infernal furnaces, wherein gold is smelted out of the sweating rock.

The lives of little children are the fuel wherewith Capitalism stokes its mills. Worse than the slaughter of the Innocents at Bethlehem—a million times worse, because constant, cold-blooded, long-drawn out and utterly useless, is the slaughter of little children by the hideous chaos in which we live.

The chief of the Children's Bureau at Washington tells of a child sent home for workpapers, who said she had to go home for an "excuse for being born." Her only reason for existence was that she might toil for some one's profit!

Flowers and Babies

Three hundred thousand babies die within one year of birth, said this chief of the Children's Bureau; of this number two-thirds could be saved by reasonable care. Twenty dollars apiece could save the lives of hundreds of thousands of first-year babies. But the money is withheld—and they die.

But certain New York churches spent $10,000 on palms for Palm Sunday, and $25,000 on altar flowers for Easter; $26,000 was spent on orchids at $1 apiece to decorate a private drawing room for a millionaire's wedding.

"Children are born in this town," said Dr. Max Jacoby of Roosevelt, N. Y., "into conditions of indescribable filth. The physician is only called in to sign the death certificate."

A drawing teacher was lecturing to a class of Chicago children and told them to draw a picture of a tree. Most remarkable things were drawn by the children, bearing no resemblance to a tree. "Why, children," the teacher remonstrated, "you know what a tree looks like. You've all seen trees, haven't you?"

And they looked blank. "No'm," they said. "We've never seen a tree."—Nor a flower growing in the earth—nor the green grass!

This was in Chicago, the city of wide parks and pleasant summers. Over on the West Side, children swelter through atrocious heat in summer which dwellers by the lake never know—with never a blade of grass or a green leaf to lighten the horrible monotony—all their lives!

Down in the shrimp canneries of the Gulf coast, it was found that an acid in the heads of the shrimp ate holes in the fingers and flesh of the babies—four and six years old—employed at canning them. But nothing was done about it—until it was found that the acid also corroded the cans. Then it was remedied!

Could children such as these laugh like the little Joy-o'-Life on the cover? What robbed them of that priceless inheritance of delight—what but Capitalism?

Children must be nourished in order to grow. And three-fourths of the wage-earners' families of the United States do not get enough money to feed their children sufficiently to insure their growth.

And when money is provided enough to buy food—what manner of food do they get?

Bread—the Staff of Life—there must be plenty of it for growing boys and girls. But where can we get pure bread?

Ward's bread—that bread which is so extensively advertised as being 100 per cent pure—was recently analyzed by James O. Jordan, chief of the Milk Inspection division of the Boston Board of Health. It was analyzed as follows:

PLASTER OF PARIS.....34 PER CENT
Salt .....24.9 per cent
Ammonium chloride (ammonia and hydrochloric acid .....11.6 per cent
FLOUR.....THIRTY-NINE PER CENT

Almost as much plaster of paris as flour is used in this "100 per cent pure"—bread.

THIS IS NON-UNION BREAD.

C. H. Canby, president of the Chicago Board of Trade, told a New York investigating committee that was seeking to find out the truth about the price of food that the poor people were not hurt by the rise in the price of bread.

"When bread goes up, they simply eat less of it; it does not hurt them," he said. It would seem to be true that the less one eats of Ward's bread the better off they are.

Must we feed the young limbs on Plaster of Paris? Will that give them elasticity and strength?

Not only is Bread adulterated, but other things as well.

At a Pure Food Exhibit made by the State Normal School of Massachusetts, it was shown that candies intended specially for little children are made mainly of poisonous materials.

Easter eggs are made of stearic acid, carpenter's glue, glucose, coal tar dye and soapstone.

"Baked beans," those little candies sold at every corner confectionery—are coated with shellac.

Easter rabbits and marshmallows are made of carpenter's glue, glucose, coal tar dyes and ethereal flavors. The same materials compose Easter chicks.

Think of it! The very pledges of the victory of Life over the Tomb—poisoned!

Licorice pellets are made of lamp black, carpenter's glue and glucose.

Candy marbles are made of coal tar dye, glucose, ethereal flavorings and soapstone.

One-half of one of the little yellow chicks purchased for a penny gives up enough carpenter's glue to bind two boards five inches wide and nine inches long together.

Lime juice contains sulphurous acid.

Canned mushrooms contain sulphurous acid.

The dried apples and dried apricots contain sulphurous acid.

The Santerne wine contains sulphurous acid.

The strawberry soda water contains coal tar dye, benzoate of soda and ethereal flavor.

Orangeade contains coal tar dye.

The maraschino cherries are bleached with sulphurous acid, dyed with aniline and preserved with benzoate of soda.

If the child grows up, the time comes when the search for work begins—except in the case of a very, very small percentage. And, oh, the tragedy of the search—and the greater tragedy oft-times, of the finding! Here is a current life story revealed to the Illinois Child Labor commission:

A working girl came before the committee on request of Chicago women and told a story of what industrial hell in Chicago did to her and is doing to hundreds like her. She said:

"I started to work in a hair dyeing factory in Chicago when I was 14 years old. It was hard work.

"I saw many girls come in healthy and strong, with good looks on their faces. Then the dyes we worked with got into the blood of the girls. It poisoned them. They break down and have to quit their jobs and rest till they are able to go to another job somewhere else.

"In the dye factory were 1,000 other girls working. Many were my own age. We went in laughing and young and strong. We came out pale and played out.

"I stayed three years. I came out with a body almost wrecked. Now I am trying to build it up again. And I am trying to get the education I should have had years ago. I am starting late to get what was mine by right long ago. I am 20 years old now."

Nearly everybody felt a little creepy and uncanny about the story of Miss Leporte, as she told it to the committee. Her eagerness for education, more health and more life made an awful contrast to her pale face and worn body, robbed of its vitality by the industrial system of Illinois.

About 26,000 children between 14 and 16 are working in Illinois, it was stated by Oscar Nelson, State Factory Inspector.

And for what return do these girls and boys sell their livelihood? What price—the joy-o'-life?

The cheapest thing in the great City of Chicago is the labor of children, according to figures given by Miss Anna Davis of the Chicago public schools. The kiddies who quit school at 14 and start in on their first jobs sell their labor for close to nothing a week, and they change jobs often.

"In many cases girls get only $2 a week. And starting at this early age, only beginning their development toward womanhood, they are subject to heart trouble and tuberculosis.

"TWO DOLLARS A WEEK IS THE AVERAGE WAGE PER WEEK OF THE CHILD BETWEEN 14 AND 16. HE SHIFTS FROM JOB TO JOB AND IS EMPLOYED ABOUT HALF THE TIME.

"Drifting causes immediate delinquency. Over one-half the boys and girls who pass through the Juvenile court are between 14 and 16, and not in school at the time of their arrest.

"Drifting also causes future inefficiency. We find only 3 per cent of the boys and girls who leave school at 14 later enter any skilled kind of work."

The life of a child—sold for $2 a week!

A Battery of Children

Demands of land owners for children to work on southwestern tenant farms was testified to by Patrick S. Nagle, of Kingfisher, Okla., a lawyer, Socialist and editor of the Tenant Farmer, before the Federal Industrial Relations commission. He said:

"The word 'farce,' when referring to Oklahoma farm lands, does not mean a bowie-knife or a pistol, but a battery of children with a woman at their head."

Mr. Nagle read into the record two letters from a landowner residing near Kingfisher county, Oklahoma, advising that the tenant to go on one of his farms must have "plenty of farce." He also testified to an eviction through a town court of an Oklahoma tenant who was put off the land because he had no children. This tenant was old, Nagle said, and a young farmer with "a farce and a young wife" had offered to take the farm if given immediate possession.

Large families for the tenants are very desirable to the landlords, was the assertion of Charles R. Austin, head of the welfare work of the university extension, University of Texas. He showed how large families hold the tenants down.

Here in its crudest form is the truth of the matter. A mother and a "battery of children" are the working staff of a Texas farmer. They toil from dawn to dark their whole lives long, only to remain in perpetual bondage, without schooling, without shoes, without decent clothes, without sufficient food. Landlord and banker take half of all that is produced, and charge such usurious rates for supplies and food that the half they leave is stripped from the farmer and his family; and the children die of overwork or starvation.

SAVE THE LITTLE CHILDREN! We have been born into a burning fiery furnace—but let us save them from it. Let us not be like the worshipers of Muloch; let us destroy the burning pit and the brazen image.

Let us surround every child with such happiness that its life shall be all joy!

There is but one way to do this—to destroy the foe that poisons the well spring of their existence from the time before they are born; that follows them step by step down the years and across the days until it hounds them into their graves.

Destroy Capitalism—the foe of childhood; bring in Socialism, its protector, enricher, and crown!

—Irwin Tucker.

What Shall the Church Be?

Almoner of the Rich or Champion of the Poor?

By William F. Cochran

THE STARTLING CHALLENGE OF A BALTIMORE MILLIONAIRE, A REVOLUTIONARY CHRISTIAN SOCIALIST, TO PROFESSED FOLLOWERS OF JESUS

Which is she to be, or where in the struggle is she going to be found standing?

Upon the answer to this question depends the answer to the further question, "Is the Church to be a menace or a promise?

You will remember that it was Bishop Spalding who, at the great Social Service meeting at the Cathedral of St. John the Divine, in New York, declared that the Church must cease being an almoner of the rich and must become the champion of the poor. Let me press this upon you from the standpoint of one who was born rich.

Born "with a silver spoon in my mouth," and given every advantage and opportunity that is common to the lot of a child of the privileged class—that one-tenth who own nine-tenths of the property of the country—I was shielded from adversity and protected from many of the dangers through which the children of the masses are obliged to run the gamut. After enjoying six years of St. Paul's school and three of Yale, I reached the age of manhood without ever having guessed what hard work meant; time went on, and found me living a comfortable and luxurious existence, finding friends among that contingent of the rich who "sow not, neither do they reap."

Through all this, Church attendance was punctiliously kept up, out of which, if nothing else was gained, my conscience was saved from complete atrophy, and a body clothed that some day I would have a mission.

A call to give some practical application and demonstration of those ideals which in the realm of religion I had been taught to champion first came to me through the appeal of the Layman's Missionary Movement, and the thought-compelling challenge offered by the non-Christian world regarding the un-Christian conditions which, while seeking to evangelize them, we were permitting to continue in our midst in America; conditions which were flat contradictions of all that our Christian ideals stand for.

Then came the social service appeal of the Men and Religion Movement. Here I heard men speak about vital things which sounded new to my ears, and which stirred my heart and mind to their depths. Through these came also my introduction to Professor Rauschenbusch's "Christianity and the Social Crisis," and then his later book, "Christianizing the Social Order," out of which has sprung up a warm personal friendship. On top of this, I bought and passed around (with a good deal of temerity) Bishop Charles D. Williams' article, "The Conflict Between Religion and the Church." Somewhere along in here came my reading of that book of a New York society man, "The Passing of the Idle Rich," and I remember my amazement over the incident therein related of some young scion of a New York house actually reading a Socialist periodical.

From here it was only a step to my own reading of the "Christian Socialist." Here upon one occasion I happened to run across an advertisement of Bouck White's book, "The Call of the Carpenter," of which I later learned that Dean Knapp of Cambridge made the statement that while not agreeing with all of the author's scholarship, the book, in his opinion, was destined to do for the social gospel what "Race Hosses" had done for the ethical gospel. In passing, I might say that while I am not ready to endorse the entire position of this writer, I believe that he has the right spirit. However open to question may be the author's scholarship, he has put some new ideas into my mind, for which I am profoundly grateful to him, and he visualized for me as no writer had up to that time the idea of a stratified society, the upper crust of which, booted and spurred, rides comfortably upon the backs of the others, and which will go to almost any length in its compassion for the others except to get off their backs.

From my connection with social welfare work and workers, their national conferences, and their group meetings, my faith in the abolition of poverty and the repression of misery was born; and with this faith kindled, I was provoked into a deeper consideration of religion as offering a stimulus and guide to finding a way out. This is where I have arrived today.

Burning with a passion for humanity, and feeling a sincere and deep yearning to make my life count for something, I am seeking to make restitution in some degree to Society for the debt which as a parasite all these years, I owe it. Particularly am I concerned about that section of Society in the sweat of whose brow I have eaten my bread, and upon whose backs I have had a free ride—labor.

Your commission knew me to hold radical views, but as a commission they knew that the Church ought to be big enough, broad enough and comprehensive enough to be willing to listen to and weigh every sincere attempt made to deduct the truth. They have faith in the Church's ability to sift the truth from falsehood and under the guidance of God, to render a right judgment in all things.

The primary interest of some is for the life of the Church itself. I may be lacking in sentiment about the Church, but my primary concern is for humanity, for whose redemption and salvation from decadence and degeneracy I would gladly see the Church sacrifice her life to the point of losing it. I am interested in the Church only in so far as she may be a means to this end. Her usefulness as an instrument for this purpose is today serious impaired in the eyes of a very large section of society, because they question her motives, and are agnostic as to her creed and ritual.

Some minds there are within it who need explosives set under them to wake them up to a realization of what is going on. They object to raising the issue of the class struggle. It is contended that one only makes matters worse to say anything about it; that it will array class against class, create prejudice and hatred. But in order to treat a sore in the body politic it is far wiser to recognise and diagnose the symptoms; and furthermore, to disregard them is to encourage the hiding behind a false sense of security. So long as luxurious and expensive practices are indulged in by one section of society and insolently flaunted in the face of another section of society, the class struggle will continue to make itself manifest. One glance at the society columns of our daily press, with an occasional description of the ostentatious display approaching vulgarity with which such and such a banquet or reception is carried off, will do more to create class prejudice and hatred than the frank recognition of a fact which is so apparent that he who runs may read, namely, that there exists the class struggle between the industrial master and the industrial slave; the inevitable outcome of an economic order based on private ownership of the means of production and distribution of wealth.

There is nothing to be gained by disregarding the hideous conditions of city and rural life today, for in spite of the undreamed of prosperity on all hands, the fear of poverty is driving the rich and poor alike to such a recognition of their class interests as here in America has never been witnessed before. The rich, anxious lest their children be reduced when grown to honest toil, and seeking more profits as leeway against such blessing in disguise, are driving the poor to fight all the harder for wages that will keep body and soul together and enable them to educate their children. The Bible recognizes this age-long struggle between classes whose interests are diametrically opposed one to the other. The Psalms are full of it, as are the Gospels; the whole Bible bristles with it. If in the past the background against which Christ's life was lived, the struggle of the exploited against the exploiter might have been made more apparent, the type of Christianity which the Church has evolved would today have slight resemblance to that with which we are familiar. If there was room for any honest doubt as to the existence of such class and industrial struggle, it will be dispelled by reference to the findings of the Federal Commission on Industrial Relations and the proceedings of the American Economic and Sociological Society. To further understand the nature of this struggle read Bertrand Russell's latest book, "Violence and the Labor Movement."

To just what extent the Church contingent, composed largely of people in comfortable, well-off circumstances, can appreciate this situation as seen from the other man's point of view, I do not know; but I imagine it about as difficult as for a white youth to appreciate the feelings of a colored youth, on the latter's discovering himself born a problem.

How Wake Them Up?

There are two ways of persuading a group of people or an organization to move along a new line of thought: One is that of shaming and driving them to it, the other of wooing them to it through winsomeness and persuasiveness.

Of the former, Dawson in his "The Evangelistic Note," speaks thus: "And yet I believe no preacher is so generally respected in the long run as the preacher who is fearless. I am led to think that in every church, however cultured and accustomed to restraint its congregation may be, there are multitudes of people who would hail with joy the brave voice that spoke in complete disregard of convention. I believe that we ministers are in most instances much too mealy-mouthed in our applications of truth. We do not come to grips with the conscience; we move, high-poised, on a wide circle round our prey, and never drop with the hawk's swiftness and deadly impact upon it; and the result is a sense of unreality in our performances, as though the whole affair was a stage illusion of cardboard armies in a mock conflict."

There are people who are gifted in both methods. Certainly Jesus used both, but in spite of all could not avoid giving offense. The record speaks again and again of their having been offended because of him. I am told that the true meaning of that word "offended" is "shocked"; they were shocked by him.

Persuasiveness and winsomeness are [illegible]

but my bent is more towards the hammer and tongs method, which at times does more harm than good. Yet I am only advancing ideas, with which many of the foremost thinkers among economists, sociologists and religious teachers would concur. My conclusions have been reached only after sitting at their feet in study and in seeking the evidence of their contentions, as I find it in coming in contact with life as it is lived in the throbbing heart of a big city and through the intimate fellowship of many others prosecuting religious, social and commercial occupations; men and women literally on fire with a love of their fellowmen and a hunger to be of service in working out a program that will eliminate the needless waste in human life.

We church people are living lives so isolated and segregated from the teeming streams of life's activity that we do not realize what the masses are reading and thinking about. You say I am "ahead of my times." I am not even up to my times, and I question as to whether the rank and file in the churches are not away behind them. I have only been talking in academic terms of the scholars and collegiates: Vedder, Spargo, Peabody, Hunter, Kingsley, Rauschenbusch, Ryan, Small. If you want to get an idea of real radicalism read "The Masses," "The Ripsaw," "The Melting Pot," "The Appeal to Reason," "The Age of Reason." As a means of knowing whither the people are being led, it might pay you to glance through these from time to time, and see wherein there is an opportunity for Christian men and women, by sympathy and consideration, to make themselves useful in helping these voices of the people guard against what is untrue or overstated.

To get back to my topic—"The Church as the Almoner of the Rich." What justification is there for so characterizing the Church?

To begin with, what is the point of view of most vestries as regards the responsibility for the resources, of which, as matters stand, they are the administrators? Will they not be apt to look upon their having been placed in this position as a divine act of providence, their selection having been made with a view to their superior fitness for dispensing God's mercy and goodness through wise channels to less competent ones, whose brothers they are constituting themselves? Thus they, of course, make God guilty of the grossest partiality and of some pretty bad errors in judgment, if the past is to be taken as a criterion. Whatever may be said of such views held in the past, a new day has dawned, and a new social conscience is abroad which is inquisitively asking the source of these benefactions, and secondly asking "is God guilty?"

Washington Gladden says: "The world has assumed that what is needed most was pity, charity and kindness.

"But we are beginning to understand that the depest need of humankind is not met by this ministration. God forbid that I should disparage charity; it is the greatest thing in the world, and in the best world we shall ever see there will be plenty of room for it. But there is a divine order in which justice comes before charity, and when that order is reversed there is confusion. For justice is a debt which you owe a man, while charity is a gratuity which you bestow upon him, and when you neglect or refuse to give him what belongs to him and ask him to take alms instead, you insult him.

"Not all our charity has been a substitute for justice, but much of it had that look. There are people who find it easier and perhaps more economical to be generous than to be just."

The Church has so far forgotten her mission as to have lapsed into this position of almoner. "She has always been a leader of charity, she has seldom been a leader in social reconstruction."—Dean Methews. At the present time the world is blessed with a widespread social discontent. This is the Church's God-given opportunity. Today, industrial democracy is our Christian destiny, and henceforth a man's Christianity and the Church's sincerity will have to be measured in some degree by the willingness and enthusiasm with which they set their faces to meet that destiny.

What conception has the Church of her task, as revealed in the survey of her program and activities? Outside of a desultory mission here and there among the very poor, which are very often prosecuted as an end instead of a means to an end—that end being the winning of their allegiance to the Church, she rarely ever reflects in her program any concern for the big vital questions that the world outside is passionately concerned about.

As to her class consciousness, will it not be enough to call attention to the reserved seat character of her constituency, the locations in which she builds, the almost complete absence in her conventions and assemblies of any note bearing upon the vital welfare of that large section of the people who are the real burden bearers of society—the toilers?

Is the Church then to remain the almoner of the rich, or become the champion of the poor? Upon the answer she is ready to make to this question depends her future influence. Will it be a menace or a promise? As Professor Rauschenbusch says, it is not a question as to whether we will have a Church or no church; it is a question as to whether we will have a progressive church or a stand-pat church—a liberal church or a reactionary church. I contend that a reactionary institution in this age of progress is a menacing institution.

In whose hands is the key to the solution of this problem? Its ultimate solution lies in the hands of the young men in the seminaries today, and of those who, as trustees, control those institutions. It will depend upon the degree to which those who hereafter go into the seminaries have their eyes opened as to the character of leadership upon which they are proposing to enter—the nature of the struggle for truth and light, and the odds against which they will find themselves pitted. Its immediate solution lies in the hands of the clergy.

Yet our leaders from the Bishops down are the victims of an economical law which inexorably works against their attacking the system at the hands of which they and their work are maintained; a system based upon the special privilege granted to a few of exploiting for their private benefit the necessities of life, upon which Society depends—a system built up upon assumptions which are as ridiculous as they are unscientific—assumptions that, because a man's father through thrift, frugality and perhaps cunning, was able to lay by some savings for his children, that those children may expect such savings to bring them in a steady income without the application to them of any labor on their parts—that they can eat their cake and still have it.

Not that the Clergy do not in cases rise above this law, compelled through a higher law of moral determinism. They do. Yet, this is done only at the cost of sacrificing the rights of wife and children. When you hear them speak of the "pressure being very severe," or of so and so having a very serious and difficult situation to handle, or when in confidence you are told of the admonition which has been gently or ruthlessly offered that they "stick to the old Gospel," *you know what is meant.*

My quarrel today is with those who in the ranks of the laity hold high places of leadership, and who, though they have enough and to spare themselves, intimidate and influence the pulpit to steer clear of any vital issues which may be upsetting to their economic status. A friend recently made the observation, "Why can't the Church be both almoner of the rich and champion of the poor?" Let me call your attention to two obstacles which stand in the way of the Churches steering any such course.

The suspicion in which the Church is held, of being an instrument of the Master Class, is an outgrowth of her attempt to carry water on both shoulders. As the Church is suspicious of the working class movement, so likewise is the working class movement suspicious of the Church. Before she can hope with any degree of success to become the champion of the poor, she must dispel this suspicion. It is deeply inbreeded, and to remove it, it will be necessary to overcome the other obstacle which stands in the way of the Church's approach to Labor, namely Atheism and Agnosticism. This will call for a wholesale surrender or at least re-interpretation of some of the doctrines and dogmas she obstinately holds to be essential: tenets which, in their present form, were in many cases conceived by those in the pay of the Master class, and are geared against the best interests of the poor, to whom they will never be acceptable.

In the minds of the masses who today stand aloof from the organised activities of the Church, there is a growing disposition to question the motive of the Church and of her sponsors. Just as it is beginning to criticise organised charity as being an effort on the part of the master class to pacify and mollify social unrest, so it is becoming common to hear called into question the motive actuating the more prominent supporters of organised religion. This suspicion will not down, and is present and recurrent. In spite of my belief in its fallacy, I have found it most difficult to convince others of my own position—so difficult that I have begun to wonder whether my own eyes may have been holden. To dispel the suspicion lurking in the minds of labor, that the Church's motive in reaching out to them is to quell that divine discontent which is abroad in their ranks today, and that her object is to divert the minds of the workers from their plight, the Church will first of all have to de-class herself. She will have to give utterance to significant declaration as to her position in the Class Struggle. She will have to substitute for her program of amelioration, one of social reconstruction and social revolution.

To dispell the prevailing agnosticism, she will have to frankly recognize the prolific source of it as found in the infidelity and hypocrisy of the Church. Through the fear of unsettling the minds of the orthodox, often slaves of tradition, they have been guilty consciously and unconsciously of intellectual dishonesty. "Until the Church can shed her worldly trappings, she will never be alive with the masses who at present stand aloof from her services."

My program for rescuing the Church from her dilemma and for putting her in the place as well as political democracy, is for her to make bold resolve that if needs be every form of the Church's activity be sacrificed in the interest of Freedom of the Pulpit. While demanding freedom of Press, let the Church lead the way by demonstrating to Society the value of a free pulpit. **Better a congregation divided on some things than united on nothing.** Better a full church with empty exchequer and unmuffled and untrammeled Gospel, than half empty pews, a mass of church activities, and **PROSTITUTION OF THE PULPIT.** Truth on a soap box is preferable to soft pedaling in a consecrated building. As to the danger of the sacrificing of some very reputable but over-conservative pew-holders—why assume that the minister's allegiance is primarily to those who pay pew rent, or adorn the church with stained glass windows and memorials? I contend that the pulpit's allegiance is to the greatest number, and that for the man who dares make the venture of faith, there will be found waiting the leadership of an army whose make-up shall resemble that of the outcasts—the common people who heard Christ gladly—human beings whom God so loved that He sent into the world His only begotten Son that whosoever believe on Him might not perish but have everlasting life.

Socialism Is on the Way

By Rev. Wm. A. Ward

The world is perpetually changing. Nothing is as it was: nothing is as it will be. Whatever is not growing is dying. What is growing is changing. This law is universal. It applies to social institutions and movements as it does to all other things.

He who would perpetuate things as they are, sets himself futilely against irresistible forces, attempts the impossible. Political institutions are changing. The functions of government are being extended. We are trying out numerous political experiments and considering others.

Economic institutions are changing. The process of nationalizing and unifying industries progresses. The end of the middleman is in sight. Competition is being gradually eliminated and limited co-operation substituted. It may seem to some that Capitalism is as firmly established and as absolute in its control as ever, but it is not. It is restricted, harassed and obstructed in numerous ways where in the past it was not interfered with. The field of co-operation is extending slowly but surely. The power of an incipient Socialism is gradually asserting itself.

Socialism Already Begun

Many consider Socialism as a possible, or impossible, cut-and-dried system that we might decide to adopt or not to adopt at some remote time. They overlook the fact that Socialism is here now, in the first stage of development. Even many Socialists do not see it. Like others, they look for the sudden appearance of a complete Socialism.

The law of evolution is universal. Capitalism developed. Socialism is now evolving. "First the blade; then the corn; then the full corn in the ear." Socialism is here in the blade. We shall not adopt Socialism at some definite date. We shall assist in its evolution. Nothing is completely socialized. But the small beginnings that will develop into Socialism are certainly here for those who have eyes to see.

Some talk about "evolution" and then propose to establish the Co-operative Commonwealth by an arbitrary and sudden change that would be a miracle beside which those of the Bible look insignificant. A little more patience and science and intelligent, constructive work, Comrades, or a lot more of it.

The economic conditions which determine the evolution of co-operative society are here. Economic Determinism points to Socialism. Necessity is doing its work. We need not worry about the material side of the problem. The material interest of the vast majority of people will lead them to Socialism as fast as they become capable mentally of working intelligently to reconstruct the economic system. Economic changes will not work desired changes magically.

Social Intelligence Necessary

Here is the all important point. THE HUMAN MIND IS A FACTOR IN THE PROCESS OF SOCIAL EVOLUTION.

Socialism is impossible in ignorance. It is not a system that will force itself upon us nor one that will work automatically. We shall not have Socialism until the people think.

Ever since human history began, those who thought have ruled those who did not think. The workers were oppressed and robbed because they did not and could not think. It is as true today as ever. Two million workers in the ranks of organized labor are held in industrial slavery, oppressed and robbed, because they do not think. They are misled by labor leaders, humbugged by politicians, and plundered by economic masters because they will not think.

The importance of one factor in history has not been appreciated by many. That is thought. As the working class thinks, so it is. Thought is a force. It has overthrown governments, created movements and changed the current of history. An idea is dynamic. It is a dangerous thing to allow to be at large—dangerous to certain interests and established institutions.

The master class has realized this. Therefore they imprisoned, persecuted and killed the thinkers. The history of government, science and religion reveals this.

However, this course failed. They could kill the thinker but could not kill the thought. An idea once released can not be confined nor destroyed. If true, it is immortal and spreads in ever widening circles. Now they try to control the thinkers in various ways. The great capitalistic interests would get a corner on all thinkers. But there are thinkers who cannot be intimidated, coaxed, nor bought.

The prejudice against intellectuals is the prejudice of ignorance. It should not exist among Socialists. Socialism was born in the brains of intellectuals. So was democracy. Democracy got into the American government because of such great thinkers as Thomas Jefferson, Tom Paine and others. It got into the French republic in the same way. Christianity, the great religio-social movement of the first century, proceeded from the brain of one great thinker. Thinkers have made the world's history. All that is good we owe to them.

Education—that is all important. The working class must be educated that they may think. Socialism would fail if the people should not be intellectually competent, even as Democracy has failed for that reason. Not until education awakens the latent mental faculties of the workers do they struggle to any purpose. Not until the people understand Socialism, can they establish and practice it successfully.

The Power of Ideals

Another factor that has been despised is idealism.

Many among our Comrades claim that the man who does not work for wages and who joins the struggle, not because of his own material interest but because of a principle or ideal, cannot be trusted. Economic determinism is a law of social evolution, but it sometimes works indirectly and results in human actions which appear on the surface to be directly opposed to it. To understand any force we must study it in its relations to other forces. Man's material interest is a force operating in society. However, there is a higher law. It is possible for individuals who have experienced a certain development to disregard their own interest in order to serve the interest of others. A higher interest may modify or completely dominate a man's material interest.

There are many men and women working honestly to better the condition of the workers and to advance the Socialist movement, who are not themselves wage earners and who do not need the change to Socialism as far as their individual material interest is concerned. It is possible for social consciousness to develop out of individual and class consciousness. Social consciousness is higher than class consciousness. It is possible for the interest of humanity to supersede individual and class interest. This development many have experienced. They are the first specimens of the new type that will become common under Socialism.

Some of these individuals possess wealth and social rank. Their material interest is directly opposed to the change they advocate. Their human interest demands the change. They are loyal to the cause of the working class, as loyal as any wage earner, and more loyal than many labor leaders who are or have been wage-earners. It is a matter not of economic position, but of development.

Every individual develops according to his experience in his environment. No two develop exactly alike, because no two have the same experience. These individuals have had a peculiar experience which has produced a peculiar result—peculiar only because uncommon. Every individual is the product of heredity, environment and education. The idealist has met, in the home, in religious experience, in books, in contact with those who suffer wrong and those who are resisting wrong, and a thousand experiences that have educated him, those influences which have combined to make of him a real Socialist—one who has the mind and spirit of Socialism as well as the intellectual grasp of the philosophy. After all, shall we not come to the conception of Socialism which holds it to be an inward spirit as well as an outward form?

Man's social life has developed qualities that otherwise could not have existed in the individual. These have not developed in all individuals. The class struggle develops class feelings on both sides. Those who have had the necessary experiences other than those of the class struggle, may and do develop a consciousness and social feeling that the class struggle alone could not produce.

The Struggle in Behalf of Others

Even in the lower animals, social qualities have developed that sometimes cause individuals to take care of other animals who are unable to take care of themselves. Darwin and other scientists have noted this. Human beings manifest the same qualities and these are as truly the result of evolution as what we call selfish qualities. Men sometimes show mercy, even minister tenderly to enemies who have fallen into their power. Men sometimes deliberately sacrifice self-interest to care for others. The devotion of parent to child, and friend to friend exhibit beautiful illustrations of this. Every great catastrophe such as an earthquake or war furnishes abundant examples. Even in the rush hours of the street car service, we may see examples of social qualities as well as exhibitions of the reign in others of material interest where social qualities have not developed. In many, a sense of justice, the feeling of good will, the desire to serve, the longing for an ideal have developed to such a degree that they can and do work faithfully, sometimes even to the point of death, for the welfare and happiness of others.

The individual who has experienced this development may take sides, dictated by his sense of justice and human need, without regard to material interest. Every great movement has had such idealists. Wendell Phillips was a conspicuous example.

Selfish Men Untrustworthy

The fact is, the man who is governed entirely by his material interest can not be trusted. When it is to his interest to reverse his position or cease his activity or to secretly betray the cause with which he is openly aligned, he will do it. There are plenty of examples to prove this. There are numerous instances, where wage earners have betrayed their unions and when men who have risen from the ranks of organized labor to positions of trust have been bribed by capital or have in other ways worked for the interest of the employer against the workers.

Labor has elected unionists to political offices and they have agreed beautifully with the corporations, compromised disgracefully and behaved in every way as if they were of the capitalist class.

Labor leaders because they followed their material interest have grafted, and have defeated their own strikes. All of which goes to show that the man without an ideal, who follows material interest, can not be trusted.

When a man has reached that point in his development when the sense of justice has become strong, his human sympathy sensitive, and his passion for an ideal or principle has mastered him within, he can be trusted absolutely. He will not change; can not be bribed; will not quit; and needs no watching. He will follow that principle or cause, come what may, even unto death. Give us more intelligent idealists. The danger is from men without ideals, not those with ideals.

Not until idealism touches any man's heart does he rise above the sordid plane of materialism to the human experience.

Three Factors Work for Socialism

There are three factors working for Socialism, viz., material interest, reason, and [illegible]

(Continued on page 24.)

Socialism of the Lord's Supper

By Rev. N. F. Douglas, Sundance, Wyo.

"As they did eat the Passover, Jesus took bread, and blessed, and gave it to them, and said, 'Take eat, this is my body.' And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said to them, 'This is my Blood Covenant established for many.'"

The communion of the Lord's Supper is the most solemn act of Christian worship. All who call themselves Christians hold the service in highest reverence. Even the extreme pietists, who discard the use of bread and wine, as symbols, place all the more emphasis on the reality of spiritual communion. There can be no denial of fellowship in the spirit of the Master to do the will of God, without serious violence to the fundamental relation by which men hold themselves to be Christians. Any denial of that essential fellowship, either in fact or practice, can be no less in effect than disloyalty to the truth of the Gospel. The ideal of the communion, of fellowship, is the universal note of Christianity. It is exactly the quality which makes Christianity a possible world-wide religion for all the nations of the earth.

There may be diversity of opinion and variation in the surface point of view; but underneath all temporary accidents of variation, behind all differences of manner and form, the great central fact remains, unchallenged, unchanged, that the Master consecrated the Sacrament of Brotherhood as the characteristic virtue of his followers. This central fact is the open way of continuity back to Christ and the open way of confidence for the largest vision of hope for Christianity to advance in its bounden duty to do the will of God on earth as it is done in heaven.

The authority and dignity of the Lord's Supper is beyond question. Being of so much moment, both as a fact and act, we may well inquire, with increasing emphasis, into its historical significance. What did Jesus intend when he put the seal of consecration on the reverent use in worship of unleavened bread and wine as physical symbols of the sacrament of brotherhood?

Institution Was Nothing New

The solemn use of these symbols was nothing new. In the institution of the Lord's Supper the Master made no sudden break with historical continuity. He did nothing to repudiate the past. There was nothing in his attitude or purpose which can be construed as creating something entirely new and before that time unknown. Unleavened bread and wine, as symbols of fellowship, were already reverend with age in the customs of the Hebrew people. Jesus and the disciples observed the Jewish Passover. The symbols of the Passover were four, the bitter herbs, the roast lamb, unleavened bread and the chalice. The bitter herbs were a memorial of the bitter bondage of the Hebrews in Egypt. Exploited and oppressed, the weary toilers had been redeemed from the tyranny of their taskmasters, by the providence of God, at the hands of Moses as a labor leader. The larger significance of the unleavened bread was an expression of gratitude to God for the bounty of the new harvest. The roast lamb was a specific form of the Peace Offering—that is, the symbol of fellowship. The lamb so used never was and never could be a Burnt Offering, much less a Sin Offering or a Trespass Offering. When the New Testament calls Jesus the "Lamb of God," there is no possible interpretation by which the saying can be construed to mean a sacrifice of propitiation or expiation unless grave violence be done to the evident historical meaning of the title. There is no warrant, either in theory or fact, for an interpretation of the poetic title, "The Lamb of God," in anywise at variance with or different from the method of interpreting other poetic titles of the Messiah.

Jesus is no more a literal sacrifice of propitiation or expiation than he is a literal "Rock," or a literal "Star," or "Sun," or "Branch," or "Fountain," or actual "Shepherd," or a literal loaf of "Bread," or a "Lion." Each one of the several poetic titles expresses some phase of the very important mission of the Messiah—the ideal leader. The Paschal Lamb was a Peace Offering. In other terms, eating the roast lamb together was a ceremonial pledge of fellowship—a sacrament of brotherhood.

In a sense which ought to reach the heart of every sincere man, Jesus is "The Lamb of God" because he is the supreme manifestation of the ideal leader—one who delivers men from the bondage of exploitation by means of brotherhood in fact, both as a method of deliverance and a constructive means of bringing in the fulness of the Kingdom of Heaven. The conception of the Peace Offering—a ceremonial meal as a sacrament of brotherhood—is one of the oldest ideas to be found in a far search of antiquity. Indeed, it may later prove to be the oldest of all religious ideas, the original forebear of religion and ethics. So many signs in a careful study of antiquity point to this tentative conclusion that we are almost justified in asserting the oldest religious conception of man to be a fellowship which includes the God then worshiped, and all the members of the primitive tribe or clan within the bounds of the solidarity of a common life. In any case what the Old Testament calls the Peace Offering is a very ancient conception and practice. Men ate together in a ceremony, and by so eating together renewed and kept fresh in mind the fundamental fact of their individual welfare, being indissolubly bound up with and maintained by the solidarity of their mutual association. Ancient society was always co-operative.

The Paschal Lamb of the Hebrew people is simply one form in detail of a conception widely held and practiced. The observance was not special and particular to the Jews of olden time, so far as the underlying idea is concerned. Whatever seems to be distinct and separate in their manner of eating the Paschal Lamb in common is no further removed in fact from similar ceremonies of ancient customs than in the nature a particular variation is separate and distinct from the species to which it belongs by a proper grouping of scientific classification. The Hebrew Paschal Lamb, as a renewing pledge of brotherhood, was no more set out by itself as a unique ceremony than the Baldwin apple is more unique than any other variety of the species of fruit called apples. The old time Peace Offering had many variations; but the fundamental conception was the same in all cases. A group ate together as a symbol and pledge of their solidarity. When the poetic title, "The Lamb of God," is applied to Jesus, the meaning is unmistakable in its indication that the mission of the Master is impossible apart from a fraternal order and a fraternal administration of all things pertaining to the realm of righteousness which he proclaimed to the world.

The Lord's Supper is a larger edition of the Passover. The fundamental conception of the sacrament of brotherhood was consecrated by the Master and sent forth into the world as the dominant ideal for the welfare of all men. The more important symbol is the chalice. The solemn use of wine as a sacrament of brotherhood was no new conception freshly coined by the Savior of the World. The cup had been so used for centuries. It dates far back into antiquity. It is a later form of the Blood Covenant. The original Blood Covenant was universal. The ethical teaching of the Bible is rooted in the indispensable natural law of social solidarity. The names of the two divisions of the Bible are not properly Old Testament and New Testament, but Old Covenant and New Covenant. The Old Covenant was the solemn charter ratified at Sinai-Horeb (Ex. XX, XXI, XXII, XXIII) and the New Covenant is the Lord's Supper. These two Covenants are the foundation and fountain head of all ethical teaching in the Bible, and the ground and content of the practice of all Christian virtues. The Blood Covenant of the chalice is a later form of an older ceremony which involved the dramatic symbolism of the transfusion of blood from one man to another.

The Process of Atonement

When a man desired to join a tribe or clan he was incorporated into the solidarity of the social organization by a ceremony of the transfusion of blood. This ancient ceremony is the origin of the social custom of shaking hands. At the time the candidate was adopted, that is atoned, initiated or naturalized into the tribe or clan, he was received by the chief. The essential part of the ceremony of atonement, adoption, initiation or naturalization consisted in the chief clasping the right hand of the candidate with his own right hand. Just a moment before the mutual clasping of right hands, each of the two active parties to the covenant had a slight cut or scratch made in the lower joint of the index finger of the right hand, or at the base of the index finger, sufficient to draw blood. A deep wound was not necessary, just enough to produce an ooze of blood. As the hands clasped, the two wounds met in a mingling or transfusion of blood. The symbolism of the transfusion of blood signified a double exchange. The candidate received the vital life of the tribe or clan through its representative, the chief; and the vital life of the candidate passed into the solidarity of the social organization. Thenceforth all were one in the mutual associations of a common life.

The Blood Covenant was inviolable. As more of the resources of nature were subdued to human use, and among other items the vine was cultivated, and wine came into use, the older method of the symbolic transfusion of blood was modified. In the ceremony of atonement, initiation, adoption or naturalisation, a cup of wine was used into which a drop of blood, from the forearm of both the chief and the candidate, was dropped by pressure on a slight wound purposely made. Each in turn partook of the mingled wine and blood as a solemn sealing of the covenant binding both the tribe and the new member. The underlying conception remained unchanged. The symbolism was the transfusion of blood. Thenceforth all were bound to each other by the inviolable ties of solidarity.

Time passed and a further modification took place in that no actual human blood was mingled with the wine in the cup. Yet when the chalice was used in a solemn ceremony, the old original significance remained unchanged. Partaking of the wine involved a symbolism reaching back to primitive days when an actual transfusion of blood formed the essence of the covenant.

When Jesus consecrated the cup and by his blessing established its use for all time, he deliberately chose the most significant idea in all the religious customs of history. The chalice is the sacrament of brotherhood—a solemn pledge of fraternal life—a symbol of the solidarity of

human welfare. When Jesus said, "Do this in remembrance of me," his words carried tremendous meaning. For Jesus himself is the superlative exemplification of brotherhood, both as a redemptive power from the tyranny of exploitation and as a constructive force for setting forward the welfare of humanity. Loyalty to the Master means brotherhood in all things. Obedience to his teaching can be no less than fraternity carried into all the details of daily life.

THESE CANNIBALS ARE "CONVERTED"

Nothing more damnatory of foreign missions as now worked was ever printed than this little paragraph published with evident approval by the Spirit of Missions:

"One of the London daily papers recently printed a criticism of those who would at the present time send money out of the country for 'the very problematic conversion of some far-off heathen.' A correspondent very aptly points out that the war office has just accepted the offer of the service of the Fijian troops. 'The forefathers of these men,' he goes on to say, 'were cannibals until the missionaries managed to get a foothold on the island. Since then they have ascended the scale of civilisation until they are considered good enough to fight with the allies in France.'"

After a hundred years of the preaching of the Gospel of Christ, the Fijians are now willing to be sent half around the world to murder German soldiers! Until they heard the Gospel of Christ, they would not have understood what this meant. "The Germans are not enemies of ours—we cannot eat them," the heathen forefathers of these men would have said—"why should we fight them?" But now, their sons, having been "converted," are willing to go ten thousand miles to kill men who are fellow-Christians and whom they never met, and against whom they have no possible cause of enmity.

No wonder the giving for missions has dropped! If this is the kind of work missionaries do, in the name of Christ, let us hope that it stops entirely until boards of missions are found which have some distant glimmering of what the Gospel is!

PLASTER AND BREAD

That we are eating plaster of paris in our daily bread was admitted by bread manufacturers to the officials of the state of New York, who conducted an investigation into the price of bread. George S. Ward, vice president and director of the Ward Baking company, a $30,000,000 corporation which supplies much of the bread eaten in New York, told of the use of plaster of paris to reduce the quantity of yeast in the making of bread.

Plaster of paris is also known as gypsum and calcium sulphate. According to Ward's statement it makes the loaves lighter and larger.

"We were all reluctant to advance the price of bread," said Mr. Ward. "No one wanted to take the lead. We believed the attitude of the government was to throw protection around the small baker. We felt we might be criticised if we maintained the lower price, with the result of forcing into bankruptcy many small bakers."

"So your object in advancing prices was altruistic as well as practical; was that it?" asked Mr. Becker.

The witness replied in the affirmative.

It was no doubt the absence of the union label that the philanthropic Mr. Ward had in mind when, in reply to a question whether or not his bread contained gypsum or plaster of paris, he answered with the broad generalization that "nothing unhealthful was used."

Three years ago the Ward company bought out a large number of baking plants in the east [illegible]

IS THE HEATHEN CHINEE SO PECULIAR? WE DO THINGS THAT ARE HARD TO EXPLAIN

In the Pacific Christian Advocate is an article on the Chinese "baby-tower," which still exists in great numbers in the Flowery Republic. Probably half the children born in China die before two years old, says this article. "The baby-tower provides for cheap burial of all the children. The little form is wrapped in matting and thrown into the open window of the tower. Quicklime covers it, and the parents are saved not only the cost of a coffin, but the cost of ground for the grave." Sometimes living children are thrown into the towers. Indeed, says this missionary, "there is a little girl in our orphanage now, who was rescued by a man who heard her wailing most pitifully as she lay in the baby-tower among the skeletons of hundreds of children."

This is horrible, you say? Yes; Christianity has made tremendous advances. In a hearing in Milwaukee on April 10, on charges brought by the Socialists against the "non-partisan" administration of the county home for dependent children, it was testified that dead mice were tied to their bodies and cockroaches were placed in their clothing as punishment for children who disobeyed the rules at the County Home for Dependent Children. This was the testimony of Miss Bessie Ulrich, former nurse in the institution.

She further testified that for several weeks last summer the nurses were forbidden to give water to the children and she had seen the little ones go into the toilet and drink from the bowl. Horrible stories of cruelty against the helpless little ones have been told under oath. The non-partisan press, however, is defending Supt. Kringle because the charges were brought by Socialists.

PROTECTS FOOD WORKING GIRLS FROM TOO MUCH PLEASURE

An eight-hour law for women and girls would be an injury to the women workers, testified many employers before the Illinois Eight-Hour committee's hearing in Chicago. Mrs. J. S. Potts, a milliner, said: "The girls want the privilege of doing this overtime work, and I feel that they are fresher next day for their work than they would be if they had not worked overtime, but had spent the evening seeking pleasure."

Mrs. Potts grew very indignant when asked whether such long hours of labor unfitted women for motherhood. She did not think she should be compelled to answer such an indelicate question, and her attorney's objection saved her from the infamy.

The Illinois Manufacturers' association has been making a vigorous fight against the eight-hour law for women and children and has temporarily sidetracked it.

RUM AND REVOLUTION

England is going dry; Russia has gone dry; France has forbidden the sale of liquor in belligerent territory—these developments mark a significant side-development of the Great War. The warring nations find that liquor interferes with their efficiency at war. Money and manhood needed for fighting are wasted on alcohol.

The same is true of the labor war. Drink-muddled brains can never comprehend the class struggle. Workers inflamed with liquor cannot tell foes from friends; and they cannot be made to comprehend the facts in the struggle.

Kate Richards O'Hare says in The Masses, "If you, gentlemen of the middle class, will undertake to make the workers sober, we will undertake to make them revolutionists!"

As a mother lion pursues her stolen Cubs
You must camp upon the trail of STUD CLUB SUBS.

FRISKED FINANCE ON THE PLAINS; FELLOWSHIP BANKER VINDICATED

How a State Bank Examiner stole a bank for the benefit of his pals has been revealed by legislative investigation in North Dakota. Incidentally, Grant S. Youmans, whose book "Legalized Robbery,"* has been advertised in this paper, and who was recently elected member at large of the Christian Socialist Fellowship, has been sustained in the charges made in this book by a joint investigating committee of the North Dakota legislature. The "Devil's Lake Daily Journal," published at Devil's Lake, N. D., says:

"As a result of this investigation, State Bank Examiner Severtson, and Mr. Youmans' own bankers, Messrs. Roach, Barron, Johnson, Rasmussen, Byorum, and his own attorney, George A. McGee, by their own testimony, stand branded for life as common 'Legalized Bank Thieves.' It is a fair example of how the banking, milling, grain and railroad interests can easily crush the little fellow and help themselves to whatever they can lay their hands on."

The story of the looting as told in Youman's book has been abundantly substantiated by the hearing. The story is as follows:

Grant S. Youmans owned and controlled the Savings Deposit Bank of Minot, N. D., prior to Oct. 18, 1913. On that date it had just moved to a new location, after having spent more than $3,000 in repairing and remodeling a condemned property. The bank had doubled in business and deposits during sixty days just prior thereto, it had ample cash and reserve in hand, and was in an exceptionally flourishing condition, when all at once, without notice or warning, State Bank Examiner Severtson, on Saturday, Oct. 18, dropped in, objected to some $20,000 of mortgages in the bank, demanded that this amount be put in by the following Monday morning. Finding that Youmans had made arrangements for the money, Severtson, at 10:30 o'clock Sunday night, increased his demand, and now required that Youmans have $48,000 of cash or approved paper on hand by the following morning at 9 o'clock, or have his bank closed. Naturally, Youmans was not able to meet the demand. The bank was then closed and was bought by Youmans' own bankers, Roach, Barron, Johnson and Rasmussen, for $15,400—a plain steal of some $100,000.

The Devil's Lake Journal ends its article by saying: "This Minot bank deal also furnishes positive evidence of how impotent—how useless—it is for the producers, the farmers, the tillers of the soil, of this state, to expect a square deal or justice from any bunch of unscrupulous state officials and lawmakers, consisting of bankers, lawyers and professional and business men, who jump to the crack of the whip of 'big business.'"

The moral of which is that Wall Street is not a place, but a state of mind. Financial crookedness will not be abolished by wiping out the House of Morgan or any firm of financiers whatever, but, as Youmans says in his book, by making banking a government monopoly.

*Price 25 cents—Order of The Christian Socialist.

STORY OF A LITTLE YELLOW DOG

Degradation holds no further depths than that touched by the sovereign state of Colorado when it sent a telegram to John D. Rockefeller, Jr., asking for alms from him with which to care for the victims of his war. John D, Jr., gave the princely sum of $100,000 to be used for relief in a state out of whose borders he has drawn millions for his own use.

The state thanked him for the gift.

This reminds us of a story. A man was cast away on a desert isle with only his little yellow dog for company. There was nothing to eat; they both grew hungrier and hungrier. Finally the man cut off the dog's tail, made soup of it, ate the soup, and gave the dog the bone.

And the dog stood on his hind legs and said, "Thank you, sir."

The United Peoples Church of Pittsburgh

By Rev. W. A. Prosser

The United People's Church of Pittsburgh, Pa., is an independent, non-sectarian religious Socialist institution, purely democratic in principle, polity and operation. All power is delegated. The congregation is the seat of authority and the highest court of law. Through the use of the initiative, referendum and recall it can, if it wills, introduce legislation, pass upon any measure or action enacted by the "Board of Control" or recall any officer from pastor down to committeeman.

Its primary principles are as broad as humanity and as deep as human need. They are such that any Catholic mind, Jew or Gentile, can accept. They are eight in number.

1—The Universal Fatherhood of God.
2—The Universal Brotherhood of Man.
3—The equality of the sexes and the same standard of life for both.
4—The superiority of human rights over property rights and the subordination of institutions to human well-being.
5—Personal liberty in matters of conscience, speech and activity limited by and commensurate with collective good.
6—The limitless possibilities of man and society under a social order of justice.
7—The socialization and democratization of society.
8—The organic union of the human race, a universal co-operative commonwealth.

The object of the institution is set forth in the following statement: "We declare our object to be the establishment of the kingdom of God and His justice on earth by destroying the profit system, educating and organizing the people, preaching true catholicity and righteousness and practicing charity in all its Christ-like forms, especially toward such as are in distress through sickness or poverty."

This object is interpreted to mean a frank and open opposition to and exposure of the brutal and anti-religious nature of the capitalist system, the preaching of Socialism with an ethical and religious as well as a scientific sanction, the organization of the exploited masses into working class solidarity for the work of a social revolution and a conscious effort to bring in the co-operative commonwealth through enlightened and united political action.

The United People's church was organized and launched into being to meet a pressing demand of our day. Everyone acquainted with the temper and drift of the times knows that we are in the midst of a period of intense and widespread religious, as well as social unrest. Increasing thousands are growing as much dissatisfied with the present religious order of things as they are with the economic and political. They are in open and defiant revolt against both ecclesiastical and economic plutocracy. They are as much disgusted with church humbuggery as they are with political chicanery. They are leaving or refusing to support the present church, as they are leaving the Republican and Democratic parties and for the same reason—they feel it does not represent their interests. The people today are demanding more and more that the naked unadulterated truth shall be preached impartially and free from ecclesiastical packing and twisting. They do not want class ethics and religion any more than they desire class economics and politics. They want **Human** ethics, religion, economics and politics. When the church, the institution that professes to possess the truth and be the guardian of the moral life of the community fails to deliver the "goods" the common people grow dissatisfied and withdraw. But when they leave the old political parties there is a Socialist party already in existence waiting to receive and welcome them. Into this they can go and through it register their economic protest and expend their political energies. They are politically harbored. But when they leave the old capitalistic religious fabric they have no place to go for shelter and inspiration. Like Noah's dove, they must wander hither and thither without finding so much as a tender twig on which to rest their religious instinct. They are left out in a cold, hypocritical and unsympathetic world to religiously survive or perish, to descend into the miasmic swamps of agnosticism and atheism, to go to hell or heaven as they will. There is no independent religious Socialist institution in existence to receive and shelter them and afford an adequate opportunity to express their growing and yearning soul and propagate their newly found evangel.

That day is now past, at least for Pittsburgh. It was to meet this crisis, the inevitable of present-day conditions, that the United People's church was founded. It is an attempt to answer the voice of the growing multitude crying in the wilderness—"Show us the way." It is an organized effort to plead the cause of the widow, defend the orphan and deliver the exploited. It is intended to be a shelter for revolutionary souls, a forum for the expression of their protest against injustice and the perversion of the Gospel of the Master Workman, the Nazarene, and an opportunity to unitedly propagate the social message of Jesus, which means in an age of congested population, machine-manufacture and socialized production—Socialism. To a limited extent at least it has succeeded in its mission.

The United People's church recently celebrated the first anniversary of its birth, and the reports were very interesting.

The institution was launched with a pledged membership of 85. The increase during the year, from the first to the last Sunday, inclusive, was 228, an average per month of 19. Two have died, four have been dismissed by letter, and five have gone back to the fleshpots of Egypt, leaving a total membership, at the end of the first year, of 302. Among this membership there are Jews and Gentiles, Catholics and Protestants, Socialists and non-Socialists, liberals and conservatives.

Voluntary subscriptions is the financial plan of the institution. Every member is asked, in a general way, to pledge financial support to the work of the church, but any member unable to give is excused and his standing is not affected thereby.

Offerings of members and supporters through envelopes	$1,625.92
Loose collections	810.55
Special offerings for benevolent causes, etc.	450.70
Total income from all sources	$2,887.17

Salaries for pastor and an assistant pastor for 3 months, expenses for hall rent, advertising, song books and benevolence, total $2,754.45. Balance cash on hand January 1, 1915, with no outstanding obligations, $133.22.

A Sunday school has been operated in connection with and as part of the institution. The international Sunday school lessons are studied and interpreted in the light of present-day conditions and the Socialist philosophy. It is divided into three departments, primary, intermediate and adult, with competent teachers in charge of each. The school started with an enrollment of about 90 pupils in all departments. It now has an enrollment of over 200. There are 45 in the primary, 75 in the intermediate and 110 in the senior department. The average attendance for the year was about 160. The Sunday school meets in a rented hall in another section of the city from that in which the Sunday night public meetings are held.

A mid-week public meeting is maintained by the institution. This is not a prayer-meeting, but a "Social Science class."

The United People's church in Pittsburgh, through its clear-cut social message, in Sunday school, Social Science class and public propaganda services, has accomplished several results. It has encouraged the honest minister to be a little more bold and definite in his pulpit messages, and compelled the "wolf in sheep clothing" to squeal, to be on the defensive. It is converting many to Socialism whom the Socialist party cannot reach. It is proving the lie on the lips of the defamers of Socialism that it is anti-religious. It is educating and organizing the common people on the religious field for an intelligent social revolt. And, best of all, it is imparting a social spirit and vision to the "lambs of the fold," the dear little children, that will make them true followers of Jesus and forever dissatisfied to be mere hewers of wood and drawers of water for Capitalism.

Wm. A. Prosser and the Methodist Church

By E. E. Carr

It was my privilege to spend a Sunday with Comrade Rev. Wm. A. Prosser in the Autumn of 1913 at the time the "United People's Church" of Pittsburgh was forming, and another Sunday with him immediately before Christmas, 1914, when the U. P. church was completing its first year of existence; and I think the story of how Prosser came to start the new church and the dealings of the Methodist church conference and bishops with him as a Socialist, which I heard from his own lips chiefly and partly read in the Pittsburgh papers, is too interesting and significant for our readers to miss.

Comrade Prosser became a Socialist several years ago. He studied the subject deeply and thoroughly from both the scientific and Bible viewpoints, as all who have read his numerous and able articles in the **Christian Socialist** in former years can heartily testify. And, being a man of intense earnestness and a propagandist by nature, he could not keep still about a hope so large and glorious for mankind; therefore, from pulpit and platform, in papers and tracts, and before preachers' meetings, "in season and out of season," he proclaimed the sublime truths of Socialism with clearness, eloquence, courage, force and fire.

Of course he was criticised, as all Socialist preachers are, by laymen and superior officers; but he kept right on and made many converts to the cause in the church and out of it.

When I first visited him he was pastor of the M. E. church at McKee's Rocks, Pa., and had won many of his church members to Socialism. Gradually the Official Board was filled up and controlled by Socialists. I was delighted by this condition of affairs; but Comrade Prosser, because the district superintendent of the church was very conservative, frequently expressed the fear that when his time came to move from McKee's Rocks he would be sent "back to the minors," be given some obscure and low-salaried pulpit as a penalty for preaching Socialism, where he would have a hard struggle to live. Yet, "Lo! and behold!" when he moved from McKee's Rocks after four years of earnest, effective work there, he was sent to Ames church, Pittsburgh, largely because of his devotion to Socialist ideals and his influence with working men.

This was a decided promotion in every way and proved that the Methodist church could stand a radical Socialist preacher yet, even though he was a "fire-eater."

At Ames church Comrade Prosser continued to preach Socialism along with other high religious ideals; he continued to lecture for the Socialist party, to write Socialist articles and leaflets, and even to run for congress on the Socialist ticket. Indeed, it is but fair to say that Comrade Prosser was absent from his parish so often during the week days lecturing for Socialism that it is a wonder there was not a "strike" or "lockout" on the part of his church.

Nevertheless, in spite of criticism and bitter opposition from some, his earnest spiritual and working class gospel caused the audience and Sunday school to build up, and won many to God and to Socialism. Here also the Official Board was gradually transformed into a Socialist body and the Socialist preacher and officials controlled the church.

But again, as the fourth year of his pastorate drew to a close, he feared he would be deliberately "lost in the wilderness" on some "Hard-scrabble circuit" when his time came to move. He could not believe that the conference powers, the bishops and district superintendents, would let him escape once more. And, not desiring his family to be sacrificed to needless poverty, he accepted a "call" to become pastor of a Baptist church in a neighboring city with a goodly salary and the privilege of preaching Socialism to his heart's content. Then he announced to the Ames church that he was being compelled to leave the Methodist church on account of preaching Socialism; and this so angered the Socialists that a good many of them vowed they would not attend Ames church any more, and the Socialist members of the Official Board refused to be reappointed; therefore Comrade Prosser was compelled to fill the Official Board with Republicans and Democrats—mostly bitter opponents of Socialism—at the last "Quarterly Conference." And so affairs stood as the "Annual Conference" approached, which rearranges the Methodist pastorates for that region.

Wishing to leave the Methodist church with a clean record and fearing that after he had left it rumors might be circulated to the effect that he slipped out to escape charges against his character or efficiency, Comrade Prosser began to secure endorsements and recommendations from prominent Methodist preachers and officials. Among others, he telephoned Rev. Dr. Risk, one of the most influential ministers in Pittsburgh, for a recommendation.

"Why, what wickedness have you been doing," jested Dr. Risk over the phone, "that you need a recommendation?"

When Comrade Prosser declared he was being forced to leave the church on account of his Socialist teaching, Dr. Risk was so astonished and indignant that he almost dropped the receiver as he thundered back:

"Who is persecuting you on account of Socialism? I never heard of it."

And, though Dr. Risk is not a Socialist—or at least has not yet discovered that he is, he declared that no Methodist preacher should be humiliated or forced out of the conference or church on account of Socialism, if he could help it, and that he would bring the matter to the attention of the Pittsburgh M. E. preachers' meeting, which he did. The Pittsburgh preachers passed ringing resolutions demanding that the rights of a minister to believe and preach Socialism freely be declared by the Annual Conference. When the matter came before the Annual Conference, Bishop Hamilton presiding, the bishop declared himself a Christian Socialist, and the Conference, with tremendous enthusiasm and profound earnestness, passed resolutions declaring that it would be a "calamity and disgrace to Methodism" and a [illegible] of Methodist principles of freedom of conscience and political liberty if a Methodist preacher should be persecuted for believing in Socialism, preaching Socialism, lecturing for the cause, or running for office on the Socialist ticket. That Brother Prosser might leave the church if he no longer loved its doctrines or polity; but that he could not be allowed to leave the Methodist church under the impression that he needed to do so in order to be perfectly free to preach Socialism. And so Brother Prosser was reappointed to the pulpit of Ames M. E. church, Pittsburgh, as a Socialist. And, as the bishop had to go elsewhere to hold another Conference, he appointed Rev. Dr. Risk as his personal representative to preach in Ames church on the Sunday night following Conference and explain to the audience (which on this occasion crowded the edifice) why a preacher could not be forced out of a Methodist church because of being a Socialist and why Brother Prosser had to be returned to that church for another year.

It was a mighty and tremendously significant thing for a great Methodist Conference and its bishops to take such a position. It proves that the Methodist church can not only pass the most radical Socialistic resolutions, as the last General Conference did in its program of Social reform, but that it can and will stand by its preachers when they deliver the real "Good News to Poor"—Socialism.

But, alas! Comrade Prosser now had two churches on his hands, besides the new one the comrades were trying to form. The Baptist church would not release him from his agreement to begin his pastorate with them Oct. 1. But, as his agreement with that church was indefinite as to term, he went there and preached one Sunday and resigned—the shortest pastorate on record, most likely.

But, alas, again! Having left the impression that he was being persecuted out of Methodism on account of Socialism so strong upon the Socialists of Ames M. E. church that they refused to hold official positions in that church any more, and thus having been compelled himself to fill the Official Board with non-Socialists, Rev. Prosser found himself with a hopelessly anti-Socialist and antagonistic Board on his hands. If he had only known he was going to be sent back, he could have had a thorough Socialist Board in complete sympathy with him. But now it was too late, and he was in a "fix" as needless and ridiculous as it was unpleasant and impossible to endure, and his perplexity was both distressing and amusing. I "happened along" about that time and preached for him on Sunday night. The parsonage was piled high with furniture which had already been packed for moving before Conference and new furniture for the new Baptist parsonage, which had never been unpacked. And we laughed and laughed together over his embarrassing plight, even while discussing the best possible way out of the strange dilemma. In the circumstances, as the new Official Board were genuine "standpatters," it was impossible for Prosser to stay at Ames church with any hope of pastoral success; but there were three ways out to be considered: To transfer to another large Methodist church, especially in the West, which I strongly advised; receive appointment as assistant to Rev. Dr. Harry Ward in the Social Service department of the church, which the bishops desired to do, but found at last there was not sufficient financial support, or accept the pastorate of the independent Socialist church then trying to form in Pittsburgh largely out of Prosser's own obligation while pastor of Ames church.

Having won such large recognition for Socialism in the church by the action of the Pittsburgh Conference in his case, Comrade Prosser very much disliked to sever his relation with the Conference; therefore, he at last consented to accept the independent Socialist church upon the apparently preposterous condition that the Methodist bishop in charge would appoint him to the Socialist church and leave him a member in good standing of the Pittsburgh Conference of the M. E. church.

At the semi-annual meeting of the Board of Bishops, which soon followed the Annual Conference, Bishop Cranston was appointed General Superintendent of the Pittsburgh Conference in place of Bishop Hamilton, and he, after consultation with Bishops Hamilton, Mac-Dowell and others, to the astonishment of everyone concerned, did appoint Rev. Prosser to the independent Socialist church, as a Methodist preacher in good standing in the Pittsburgh Conference!

And after a year of activity as pastor of the United People's church, Comrade Prosser has been re-appointed by the Methodist Conference to the same position. It seems incredible, yet it is true; and whether this peculiar relation can be maintained or not, it certainly proves that the Methodist church will go to almost any length to prove her loyalty to the political rights of her ministers, and that no minister need leave the Methodist church because he is a Socialist. The same is true of the Protestant Episcopal church and some other churches, and soon will be true of all. I know Roman Catholic priests who are Socialists, one of whom carries the "red card" of Socialist party membership. **AND FOR PURPOSES OF SOCIALIST PROPAGANDA IT IS VASTLY BETTER FOR PREACHERS AND LAYMEN TO STAY IN THEIR CHURCHES AND PREACH SOCIALISM THERE.**

But there may be a real need, very large in some cities, for a deeply spiritual Socialist church, independent from the others, for the purpose of gathering into a helpful and comforting home the Socialist Jews, Freethinkers and Liberals who have been moved by the Spirit of God, yet can not endure the conventional church theology or ritual. The "United People's Church" of Pittsburgh is doubtless doing great good along this line, and is apparently rooting deep and growing rapidly.

The Christian Socialist desires carefully honest and accurate reports from all such organizations. Some time ago we printed a lengthy account of Bouck White's "Church of the Social Revolution" in New York, and lately we learn that Rev. James is starting a similar movement in Toronto. God's will be done.

Nevertheless, whatever the need of independent Socialist churches here and there to supply the particular demand to which we have already referred, the interdenominational Christian Socialist Fellowship is certainly needed greatly to work in and among the various churches to arouse their interest in Socialism; and it will probably be needed all the more as an interdenominational organization if the success of the independent Socialist churches should be multiplied. So far these churches are extremely, even surprisingly, few.

On Christmas Sunday night, 1914, I attended the United People's church. Rev. Prosser had as a special theme, "Did Christ Really Live, or Was Jesus an Historic Character," taking the ground, of course, that He was. There was an earnest, inspiring audience of 250 present by actual count, and the whole service was pleasing and helpful. This church will doubtless furnish a Soul-home and the Bread and Water of Life to many who might not find it elsewhere; but as a Socialist propaganda effort the regular party meeting, which assembles thousands in a big theater every Sunday afternoon in Pittsburgh, outranks it immensely. And I feel sure that a preacher can do more for the cause of Socialism in regular church pulpit than he can by starting an independent church. Yet surely if the present churches do not encourage their ministers to preach Socialism and a scientific theology—"the new earth and new heaven"—the independent Socialist churches will be a necessity and will sweep the world. If the old churches fail Him, God will write "Ichabod" upon their doors and establish new ones to do His immutable will.

THE CHRISTIAN SOCIALIST

Published Monthly by
THE CO-OPERATIVE PRINTING CO.
Address: 5457 Drexel Ave., Chicago.
Phone: Midway 4028.

SUBSCRIPTION RATES

One year—single subscription	$ .25
In Chicago, Canada and all foreign countries	.40
Five months subs in clubs of ten or more	.10
In Chicago, Canada and all foreign countries	.15

Bundle Rates

Single Copy, any address	$ .05
Orders for less than 10 copies, each	.03
Orders for 10 or more copies, each	.02
Bundle of 500 copies	4.00
Bundle of 1,000 copies	8.00

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AN APOLOGY

Owing to the failure of the printing company which has been doing the work for the Christian Socialist, there was much confusion and delay about the April number. Many subscribers did not get that issue until the middle of the month, and some did not receive it at all. When the first twenty thousand copies was gone, which was almost immediately, we were unable to print another edition because the type had been distributed. Those who received no copies will have their time extended an extra issue. We regret this, but were not at fault.

All the editions since November last have been used up, with the exception of the Spalding number, which has been plated ,and which we can furnish indefinitely. There are a few copies left of the Christmas and Peace numbers. All the others have gone and we cannot print a fresh supply. Each issue numbered from twenty-six to forty thousand. The demand has been heavy.

There are, however, a number of old special issues in stock, which we shall be glad to furnish, at the usual bundle rates. They are partially listed on another page.

A SPECIAL PROVIDENCE

For nearly a month the managing editor had searched the town over for a picture embodying the Joy of Spring. Through piles of photographic magazines, through galleries of children's pictures, and through street after street where pictures stores hung their wares, he tramped, looking for this picture—THE JOY OF SPRING.

He found it at last; and only a block or two from his office. A young photographer, whose life is in his art, has made a specialty of children's pictures. Three years ago he took the picture of the beautiful child on the cover. And the moment the editor saw it, he knew he had ended his quest.

Only once in a lifetime does one achieve a picture like this—the very spirit of childhood's joy, in ecstasy over the song of the first robin of spring.

And on the morning of going to press, a poem came in the mail, from Miss Florence Parker, of Salt Lake City, Utah. It suited the picture as though written for it. It was a special Providence which designed this May cover.

Help us to share the joy of it with all your friends and neighbors. Send this little joyous face to brighten the homes around you. If enough of you desire it, we will print the cover on heavy cardboard so that it can be framed and kept as a permanent delight.

O little Joy-o'-Springtime, how many hearts will you gladden, how many weary hopes refresh!

REPORT OF COMMITTEE ON RELATIONS OF THE CHRISTIAN SOCIALIST FELLOWSHIP TO THE INDEPENDENT SOCIALIST CHURCHES

The purpose of the Christian Socialist Fellowship is to bring the message of Socialism to all religious people. We therefore naturally deplore the conditions that inevitably produce the tendency of Christian Socialists to separate from their present church connections.

The Fellowship cannot, however, interfere with any man's religious convictions or affiliations, or in the means that he feels obliged to take to safeguard the integrity of his convictions. The responsibility for the withdrawal of Socialists from their churches and the formation of Independent Socialist congregations must rest upon the clergy and laymen that refuse to welcome or even to give a hearing to the Socialist Gospel.

The work of the Christian Socialist Fellowship is not to proselytize, but to awaken, and our duty is to show church people that there is no inconsistency between the teachings of the Bible and the principles of Socialism.

Accordingly, we appeal to Christians in all the churches, Independent Socialist churches as well as others, to join the interdenominational work of our Fellowship to bring the message of Socialism to the favorable consideration of all Christians.

(Rev.) Charles D. Biggs, Chairman.
(Rev.) Irwin St. J. Tucker.
(Rev.) George W. Slater.
William Tappan.
Harvey P. Moyer.

EDITOR ACQUITTED OF RIOTING

On March 28 the charge of rioting brought against twenty-two persons, including Rev. Irwin Tucker, because of the Hunger parade at Hull House on January 17, were finally dismissed by Judge Gemmill. The informations containing the charge were quashed by the judge at the demand of Attorney W. A. Cunnea, on the ground that they alleged no crime. The information against Comrade Tucker was taken as an instance, all the others being similar. There were two charges against each of the prisoners, one charging unlawful assembly and the other charging rioting.

"Your Honor will see," said Cunnea, "that the first information reads thus: that on a certain day and at a certain place, Irwin Tucker, 'being assembled,' did certain acts of a riotous nature. This is meaningless. One person cannot be 'assembled'; it takes two or three at the least. The information does not allege that he was assembled with other persons; simply that he was assembled. The other information alleges that at a certain time and place the said Tucker, 'then and there being together,' did illtreat certain police officials. This is equally absurd. To say that a man is together simply means that all his arms and legs and organs are properly united to form a person. It is not a crime to be 'together'; it is a necessity of nature."

The judge admitted this, and set the information aside; but added that if the technical grounds were the only ones he would not dismiss the case, but would amend the documents. "However," he said, "I am satisfied that the police were in the wrong. The police had no right to interfere with the parade, and since they were in violation of the law in interfering, the paraders had a right to resist them."

This decision is important, since it takes the ground that the streets belong to the people, and that the police cannot interfere with a public demonstration unless it is actually committing some nuisance. It remains now to be seen how far the police will obey the law.

REV. IRWIN TUCKER'S TOUR

Left Chicago February 18.

University of Cincinnati, February 19, Intercollegiate Socialist society. A good, stirring gathering, under the presidency of Walter Millard. This chapter of the I. S. S. is a comparatively new one, but is very enthusiastic.

Pittsburgh, Sunday, February 21. Spoke before crowd of five thousand persons in the Lyceum theatre on "Breaking Up the Home." These Sunday afternoon meetings in Pittsburgh are about the livest things in the American movement. The entertainment was varied, consisting of an orchestral concert; several songs by the Jewish choir; a number of well-played pieces by the Negro orchestra; my address; and the moving pictures. The crowd is always large. On this occasion nearly one thousand were turned away, after all the standing room was filled. The meeting is under the auspices of the Socialist party.

McKeesport, Pa., Sunday night. The Young People's Socialist league held a meeting in a moving picture theatre holding 500. This also was overcrowded. Sold a quantity of literature.

Lancaster, Pa., Monday, February 22. Addressed Ministers' association meeting in the morning, and a mass meeting at St. John's Episcopal church at night. Had a lively time with questions and answers after the address.

Baltimore, Fellowship conference. Spoke in public Tuesday night, Thursday night, Friday noon, Saturday night (outdoors), Sunday night twice.

Wilkes-Barre, Pa., March 2. Spoke in First Baptist church for the Intercollegiate Socialist society. The secretary of the local here is Miss Harriet L. Jones, sister of Bishop Jones of Utah. The church was very well filled, and the questions kept up until nearly 11 o'clock. Took the midnight train for New York. Was attacked by bronchial pneumonia in New York, and compelled to send Miss Tracy Mygatt to speak in my stead at Holy Trinity church; much to the profit of the audience.

Monday, March 15, Rev. Irwin Tucker addressed the Chicago Methodist Preachers' association at their regular weekly meeting, on "Unemployment and the War." More than one hundred pastors of churches in and around Chicago were present, and after the address many questions and impromptu speeches were made. A large proportion of the audience shook hands with the speaker afterward, assuring him of sympathy with the cause of social justice. "All we want," said one, voicing the sentiments of many, "is to know what is the next thing to do." The answer was "Preach the Gospel as Jesus preached it."

Other Addresses

March 2.—Cicero, Ill., Liberty Hall.
March 28.—Maywood, Ill., Episcopal church.
March 31.—Cicero, Ill., Clyde Park pavilion; Socialist party.
Easter, April 4.—Columbus school, Fifteenth ward, Chicago.
Sunday, April 18.—Lockport, Ill.

BEST PROPAGANDA BOOK

Vail's latest book, "Socialism, Militant and Triumphant," is unsurpassed, if not unequaled at the price, 50c in cloth, 25c in paper binding. Beautifully printed and bound. Excellent for class study or for handing to a friend. Order of the Christian Socialist, 5457 Drexel Avenue, Chicago.

MOYER'S SONGS OF SOCIALISM, 128 pages of words and music, superior to all other Socialist song books. 20c each (paper cover), $1.75 per dozen. Order of the Christian Socialist, 5457 Drexel Avenue, Chicago.

"CHRISTENTUM UND SOZIALISMUS"
(Christianity and Socialism)

This 20-page pamphlet, of which the second edition has just been published, brings the truth about Socialism in a nutshell and with a Christian spirit. It shows how only international Socialism can in our age make Christianity in reality practicable, by abolishing capitalism and militarism, the twin monsters of the age. Prof. Rauschenbusch says of this pamphlet: "Every German Christian in the land should read it."

All who found the first edition so valuable for propaganda, should get this revised and enlarged edition for distribution. Much valuable material and the latest statistics have been added.

Price 5c apiece, 30c a dozen, or $1.50 a hundred. J. G. Evert, Box B, Hillsboro, Kans.

Among Socialists is found a feeling of brotherhood, service of and sacrifice for man, confidence in the triumph of justice and righteousness, single devotion to truth, faith, hope and love. Judged by the fruits of the spirit, many Socialists show that they have the spirit of God. Above every name with them is the name of Jesus of Nazareth.—Rev. J. H. Melish.

The Christian Socialist
FELLOWSHIP

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General Executive Committee
Of Twenty-Five Members.

NEW CENTERS ORGANIZED

Lansing, Mich.

Since last report a new center of the Christian Socialist Fellowship has been organized at Lansing, Mich., without special assistance from the General Secretary's office. Comrades elsewhere should do likewise. Ask for information and go ahead forming your organization in harmony with the general Fellowship objects and plans.

Those organizing at Lansing are Paul Hammer, B. F. Brown, Frank Bell, James B. Walker and wife, and H. J. Ferris. This is the exact number that first organized at Chicago. If these comrades will do their best, the results will surprise and delight them.

Winston-Salem, N. C.

At Winston-Salem, N. C., there have been a number of staunch Christian Socialist comrades for years, and on the occasion of the General Secretary's recent visit there to lecture a Center of the C. S. F. of 20 members was formed.

John R. Marshall is president; J. P. Taylor, secretary; A. T. Baines, treasurer, and R. J. Marshall, W. B. Taylor, James Linsly and R. J. Smothers are on the executive committee.

This center has exceptional opportunities to do excellent work and we hope to hear good things from it.

While at Winston-Salem, I spoke in the court house twice and on Sunday night in the Birkhead Methodist Episcopal church. It was a great joy to meet old friends and comrades of former years and many new ones.

Evansville, Ind.

After lecturing twice at Evansville, Ind., once in the Wesley M. E. church, the General Secretary organized a very promising center of nine members, which bids fair to grow under the energetic leadership of the officers: President, A. Homer Burkett; secretary, Mrs. Rose Strong; treasurer, G. A. Kengott; executive committee, E. W. Kuper, A. Jay Hawkins, Leonard Hartman, and Walker McCool. Dr. P. D. Strong and Dr. J. W. Rummer complete the list of charter members.

New Members-at-Large

Application for membership-at-large in the C. S. F. has been made by C. Crusly, West Newton, Pa., Mrs. M. Merrick, Parkersburg, W. Va., and Mrs. Sophia M. Voight, Ogden, Utah.

Welcome, comrades. "May your tribe increase."

Successful Lecture Trip

The General Secretary enjoyed a very successful lecture tour through the south in February, March and April, speaking at Ruskin, Lake Worth, Orlando and Jacksonville, Fla.; Atlanta, Ga.; Chattanooga, Nashville and Springfield, Tenn.; Louisville, Ky.; Baltimore, Md.; Washington, D. C.; Clifton Forge, Va.; Winston-Salem, N. C., and Evansville, Ind. At some of these places he lectured three or more times, and at every place interesting incidents transpired and delightful people were met "too numerous to mention."

At nearly every place, except a few of the [illegible] Fellowship were formed. Sometimes his lectures were managed altogether by the Socialist party officials, sometimes by local comrades of influence in the party; but always the party organization received advantage from the meetings. The Fellowship centers are all working in harmony with the Socialist party, though they are not an integral part of its formal organization.

During this trip I delivered Socialist lectures in twelve different churches of various denominations and before three preachers' associations.

There can be no doubt in the observing mind of one who travels that the Socialist movement is growing all over the country, even where the party movement is not. All the Socialist movement needs is clean, wise and energetic leadership to make it progress gloriously. New blood is coming in, higher ideals are prevailing, and greater influence is being exerted by the Socialists in general throughout the nation. And it is certain that the Christian Socialist and the Christian Socialists generally have had a large part in this hopeful improvement.

E. E. Carr.

ON TO VICTORY

By Harvey P. Moyer,
General Treasurer, C. S. F.

We are glad to see so many earnest comrades joining in this, the great work of the Christian Socialist Fellowship. By united, persistent efforts, we can soon make this the greatest missionary movement in the world.

We are specially pleased to see the response to our appeal for work among the colored people. We believe this is one of the most promising fields open today, and fifty dollars more per month would enable us to keep in the field Comrade Slater, the most effective colored Socialist lecturer in the movement.

Surely when the good Christian people once realize that under Socialism there will be no more murderous wars, no more overworked, starving children, no more weary tramping for jobs, none of the present unchristian social wrongs, there will be a mighty "forward movement" for social righteousness.

The people are ready—waiting for this message. We have the literature and the speakers. Will you furnish the means to push this campaign right and help establish the Co-operative Commonwealth in our day?

Many are doing all they can in the easier way of circulating the Christian Socialist paper and literature. We must depend on the comrades who can spare a part of their income to raise a fund to keep the many willing and efficient comrades in the lecture field. From our work the last few years, we do not believe you can make a better investment for time or eternity.

Comrades, are you with us in this great work? How much per month?

Yours for Victory in Our Day,
HARVEY P. MOYER, Gen. Treas.,
5408 Drexel Ave., Chicago.

CHICAGO CENTER'S MEETING

There was no lack of interest in the February meeting of the Chicago Fellowship Center, though the attendance was small because of the conference at Baltimore and the Peace conference here stirring all the city.

Mrs. R. S. Beatty spoke very positively on the subject of "National Religion." She left no room for quibbling. "Christianity is either a potent, vital force or it means nothing." No one whose life is dominated by Christian principles can divorce these principles from his political duties. In brief a Christian nation should be governed by Christian policies in every phase of public service—and this is the ultimate goal of Christian Socialism.

Mrs. Kirschner most graciously presided, and at the close gave an interesting sketch of the Bahai movement and its oneness of purpose with Socialism in establishing world-wide peace, justice and good-will. E. M.

HOW TO ORGANIZE A CENTER OF THE CHRISTIAN SOCIALIST FELLOWSHIP

Three or more people, men or women, who are both Socialists and Christians, may form a center of the C. S. F. Let them consider the objects of the organization and the qualifications for membership as stated in the application blank below, sign their names to the blank for record in the local center, and forward their names to the General Secretary for submission to the General Executive Committee. (Dues stamps at 5c each must also be ordered at the same time to cover the membership.)

When three or more people have agreed to form a center they should call a meeting at their earliest convenience, either at the home of one of them, or at some public place if they have a speaker. Earnest efforts should be made to get as many Socialists who are Christians to attend the first meeting as possible. At this meeting the objects of the C. S. F. and the qualifications for membership should be carefully considered. No party membership or church membership is required. The C. S. F. stands for International Socialism and Bible Christianity, but it is neither a church nor a party. It is a propaganda society only. No one may honorably join the C. S. F. to use it for any other purpose than that stated in the membership application. If any serious questions arise as to qualifications and methods, write to the General Secretary.

After all who are willing to join have signed the application for membership and have paid their dues for at least one month (15c), officers should be elected as follows: President, Secretary, Treasurer, and members of the executive committee. If there are but three members to start with, they will constitute both officials and executive committee. If seven or more should join at first, two members should be on the Ex. Com. in addition to the officers, making five on the Ex. Com. If a larger number join as charter members, the Ex. Com. may be larger. Or if it is desired to have a number of vice-presidents, they may, with the other officers, constitute the Ex. Com. for general control between meetings of the center.

As soon as the center, large or small, is formed, send application for charter. "Despise not the day of small things." Some of our largest C. S. F. centers began with very few charter members. Three live members make a good working committee. The more the better. "Be of good courage" and "go forward." Your city needs a center now.

THE CHRISTIAN SOCIALIST FELLOWSHIP

Application Blank

From the Constitution:

Article II.—Objects

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

Article III.—Membership

Section 1.—Its membership shall be active and associate.

Section 2.—Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws.*

Section 3.—Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.*

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for (active or associate) membership.

Name .....

Address .....

Occupation .....

Dues paid .....

Presented by .....

*Applicants are requested to pay dues six months or a year in advance, if convenient. Dues 15 cents per month.

EDWARD ELLIS CARR
General Secretary
5457 Drexel Avenue, Chicago, Ill.

In our World Spring-Cleaning, roll up your sleeves and Scrub;
Send your Application for the STUB SUB CLUB.

Things are going wrong? Well, do not Wail and Bleat;
Write us four New Names upon the SUB CLUB STUB.

A DISCIPLE OF JESUS

When Jesus bade the rich young man to "Go, sell all thou hast and give to the poor, and come, follow me" the young man departed, very sorrowful, for he was very rich. But the call of Jesus still rings, and here and there rich young men are beginning to heed his call. One of these rich young men tells in this issue the story of his awakening to the call of Jesus, and his will to obey. He is no reformer, seeking to salve his conscience with welfare work; he is a revolutionist, seeking to abolish the system whereby he lives in idleness.

Mr. William F. Cochran is a member of the Board of Missions of the Episcopal Church. He was invited to address the clergy of the wealthy diocese of Boston on "Social justice." There is dynamite in his words. EVERY CHURCH MEMBER AS WELL AS EVERY MINISTER SHOULD READ THEM. Help us to spread the truth which he proclaims the length and breadth of American Christendom. The capitalist system is so bad that it disgusts even those who profit most by it.

SPREAD THIS NUMBER BROADCAST: LET EVERY CHRISTIAN READ IT, and help thereby to put an end to the state of things wherein the Church is an almoner of the rich, that she may become indeed the champion of the poor.

THE PENALTY OF REBELLION

Pat Quinlan is now in the New Jersey penitentiary, condemned to serve an indeterminate sentence of two to seven years for alleged incendiary words uttered at a time when it was clearly proven he was nowhere near the place where the words were said to have been uttered.

Ford and Suhr are serving life sentences for a riot at Wheatland, Cal., shown to have been committed by the sheriff's deputies, and for a murder shown to have been done by a man afterwards killed.

Two young Italians, Abarno and Carbone, have been found guilty in New York of preparing a bomb shown to have been manufactured by the detective who accused them of the act. They must spend from six to twelve years in prison.

Fred Holt and ten miners of Arkansas are serving terms in the Federal prisons for a breach of contract committed by the man who sent them to prison.

U. OF PENN. STUDENTS BUCK AGAINST REACTIONARY RULES

Authorities of the University of Pennsylvania refused to allow Samual Gompers to address the students. Whereupon the students secured an auditorium and invited Gompers to speak to them on "The Struggles and Aspirations of Labor." A free speech society was organized at the conclusion of Gompers' address; resolutions were passed condemning the policy of the university authorities, and condemning the daily college paper, which refused to publish an announcement of the meeting. The students also demanded to know why Guggenheim, the copper king, had been permitted to speak, and why an official of the Pennsylvania railroad was allowed to oppose the full crew bill, if Gompers were refused permission to address the students.

All of which is the most encouraging thing from the collegiate world for years. Perhaps the American colleges may begin to assume that post of leadership in the social revolution which the students of Russia have long held. Perhaps there may even be martyrs among them, as among the Russians. When that happens, we shall begin to look for the dawning of the day.

ANTON LANG, THE "CHRISTUS" OF OBER-AMMERGAU, OFF TO WAR.

Anton Lang, who played the part of Christ in the last two performances of the Passion Play at Ober-Ammergau, has joined the German Army, and is on the way to the front to kill his fellowmen.

The world's heart was struck with a chill when this announcement was made. That the man who had taken the part of the Savior of the World, had impersonated the Christ before hundreds of thousands of his fellows, should have taken gun in hand and gone forth to joint the bloody slaughter—what a blasphemy!

And yet—why is it any worse than that the Christian churches of Europe should pray for successful slaughter? The Church has been the messenger and ambassador of Christ for twenty centuries, where Lang had impersonated Him but twice in twenty years.

Anton Lang's father played the part of Herod, and for fifty-three years had worked and hoped and prayed for the part of Christ to be assigned him. But when the ballots were cast in 1900 to choose the parts, Anton, the son, was chosen; he being then but 25 years old. He played it for two seasons, 1900 and 1910.

The next Passion Play is due to be performed in 1920. Will the war passions have subsided by that time? Or will this be the end of the Passion Play?

NEUTRALITY ZONES

Case and Comment, the lawyers' magazine, remarks concerning the attempt of the South American nations to establish a neutrality zone:

"The three miles from shore territorial limit of nations was agreed on because this was the range of guns when the principle was established. Since then the range of guns has been extended to more than 20 miles, and the wireless has introduced a new means of communication, the use of which may result in a breach of neutrality. The countries which favor the establishment of a neutral zone argue that the extension of territorial water to 100 or even 200 miles from the coast is just as much an inherent right of a sovereign nation as was the fixing of the 3 mile limit."

Why make 200 miles the limit? Could we not agree to establish a neutral zone extending from coast to coast? Establishment of deadlines outside of which mutual murder may occur without objection is a confession of weakness. The neutral zone should include the round world and all that is therein.

If you see a Prospect, smash it with a Club;
Rope in all Inquirers with a STUB CLUB SUB.

On the back of Capital start, right in and drub;
For your stout Shillalah use a STUB SUB CLUB.

Lots more fun than Fighting, far more food than Grub,
Is the chase for Converts to the STUB SUB CLUB.

YOU AND I

(By Ulysses Grant Foote)

If you and I
Should be a-passing by,
Where horny handed men
All dig and pound,
In constant round—
Would we salute those men—
As we were passing by?
If you and I
Should be a-passing by,
Where richly groomed men
Are wont to dine,
And drink their wine—
Would we salute those men—
As we were passing by?

Ah! You and I
Oft have an open eye
For golden handed men,
Who steal and lie,
And live and die,
And pass to God—and then!
Ah, them! (For all men die).

But you and I
Have oft a blinded eye
For struggling, toiling men,
Who dig and sigh,
And live and die,
And pass to God—and then!—
E'en then we pass on by.

The Sub Club Stub

READ THIS BRIEF DESCRIPTION OF THE STUB SUB CLUB

This is the **SUB STUB.**

Upon it is room for four names. Get four new subscribers at 25 cents each, mail us the STUB containing the SUBS and ONE DOLLAR, and we will enroll you in the **STUB SUB CLUB.**

As a token of membership we will send you a Club Button. For ten Stubs, filled out with four names each, we will send you a handsome Enamel Button in three colors. Start in today.

1. .....
2. .....
3. .....
4. .....

Signature.....

Why the Capitalist

BY FREDERICK HALLER

One great drawback to the study of Marxian Socialism has been the lack of a sense of humor in most Marxist writings. They are for the most part dry and very hard to read.

But here is a book of sound theory, and sparkling with good, clear American humor. It converts by a laugh. Written by a lawyer of wide experience and deep human sympathy, it is lightened by a vein of sparkling art that makes every page a pleasure as well as a profit.

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You have often wanted in handy form the argument for Socialism from the Bible. Here it is. We will mail you for TEN CENTS all of the following masterly demonstrations of the working class character of the Scriptures. ORDER TODAY.

1. Christianity in Overalls.....By J. Stitt Wilson
2. Moses and Marx.....By Edward Alsip Carr
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ALL FOR TEN CENTS

Cut out this stub, wrap up securely a dime in it, mail to The Christian Socialist, 5497 Drexel Avenue, Chicago, and receive by return mail these illuminating special articles in a handy bundle.

THE CHRISTIAN SOCIALIST, CHICAGO.
Gentlemen:
I enclose TEN CENTS, for which please send me your Special Articles on Socialism and the Bible.

Name.....

Address.....

[illegible]

A NATIONAL EMPLOYMENT AGENCY

A national employment agency on a large scale has been launched by the Department of Labor, working with the Postoffice Department and the Department of Agriculture. Its plans are outlined in the following bulletin.

Official Announcement

To Industrial Establishments, Farmers, and Other Employers of Labor: A system of distribution of wage earners, established by the Department of Labor of the United States, is now in operation and prepared to receive applications for help, skilled and unskilled.

The Department of Labor, through the Division of Information of the Bureau of Immigration, has recently established Distribution Branches throughout the country for the purpose on the one hand of developing the welfare of the wage earners of the United States and improving their opportunities for profitable employment, and on the other hand of affording to employers a method whereby they may make application for such help as they need, either male or female, citizens or alien residents, and have their wants supplied through said Distribution Branches. No fee is charged employer or employee for this service.

The Post Office Department and the Department of Agriculture are cooperating with the Department of Labor in this work. The plan provides for placing in every post office in the United States the blanks of the Division of Information, so that persons seeking employment and employers in need of help may apply at their local post offices for the appropriate blanks on which to make application.

Realizing that the distribution of these blanks in this way will in all probability result in the filing of many applications for employment, it has been deemed advisable to communicate directly with industrial establishments, farmers, and other employers of labor, for the purpose of securing profitable employment for applicants.

There is accordingly sent you herewith a form of application which, in the event of your needing help, may be filled out and returned in the accompanying envelope without postage. Careful attention will be given to the selection of applicants with a view to directing to employers only such help as is specified in the applications received.

If you are in need of help—skilled or unskilled—at the present time the inclosed blank may be retained for future use.

(Signed) W. B. WILSON,
Secretary.

The application blank enclosed demands information concerning labor conditions, strikes existing or contemplated; whether quarters are provided, and if so under what conditions; prices charged for living quarters, hospital attendance, etc. Information must also be given as to whether the company or firm maintains a commissary store at the work; whether there are other stores near by where men may purchase food and supplies; whether payments are made in money or by check, and if the latter, what facilities are at hand for cashing the checks.

This circular looks as though the Department of Labor is seriously attempting to grapple with the curse of unemployment. The difficulty with it—which the government will discover immediately it goes into the matter in earnest—is that there are not enough jobs to go around, and that an Employment Bureau must supplement job-hunting with job-making, if it is to accomplish anything. JOB-MAKING IS THE LOGICAL NEXT STEP. At the same time, the first step must be taken before the second can be tried.

There is a great, a looming difficulty in the way. Suppose a corporation tries to use the Government as a strike-breaking agency. Suppose it files application with the Employment Bureau, asking for men to take the place of men on strike. Will the Government feel in duty bound to protect the men supplied by it in the maintenance of their jobs? Will it feel that the attempt to prevent the importation of strikebreakers through the Federal agency will be an offense against the Federal Government?

This is where the danger lies. It is a serious danger, and must be solved now, before the trouble arises.

MISSOURI IS LOYAL TO JUGGERNAUT

Missouri by a referendum vote repealed the Full Crew law, requiring railroads to carry on every freight train of more than forty cars a third brakeman. On that subject the Joplin, Mo., Globe, said:

"Railroad employes should not vote against this bill through selfish reasons alone. Something higher and better should shape their course. They should be loyal to the great industry of which they are a part. They should be loyal to their chosen occupation. A house divided against itself cannot stand. Cooperation is the law of industrial well-being, and the railroad employes should not risk the accusation that they are secretly working against the best interests of the great institutions they are presumably working for."

True, O Marc Anthony! The railroads are all "honorable men!" Let the trainmen be true to the "great institutions" that mangle them, crush them, wound them, kill them! Let them be loyal to the "great industry" that overworks them at killing speed; that resists every endeavor to safeguard their lives through installation of improved safety devices; that fights tooth and nail every demand for improved couplers, metal cars, safe signals.

Let them fall on their knees in a passion of patriotism and swear undying fealty to Charles Mellen and the New Haven pirates; to the thieves of the Frisco steal; to the jugglers of the Chicago and Alton! With streaming eyes and throats choked with sobs let them tremblingly pledge their lives and limbs to the service of the gamblers of the Stock Exchange! —(and bless their hearts, that is precisely what they did.)

SOCIALISM IS ON THE WAY

(*Continued from page 5.*)

ism. The first will get nowhere without the other two. The workers are discovering their material interest in Socialism. Education is doing its work. The ideal, surpassingly beautiful, inspires all who are capable of responding to the good and true. We are on the way to Socialism—that Social Unity that will bring all together in the relations of peace, good will and mutual service of the democracy of mankind. Let us toil on. It is worth all the sacrifices and weariness that are the price we must pay.

PUBLICITY VS. THE TRUTH

Pennsylvania railroad employes are fighting the proposal to allow the people of New Jersey to decide on whether the Full Crew laws are good or bad. The railroads accuse the employes of all manner of treason to democracy for insisting that the matter shall be determined by the legislature, and not by the people. "Bad faith," they cry. Else why would employes object to having the people rule?

The secret is simple indeed of solution. The railroads can pay, and will pay, and are paying, millions of dollars in advertising to the newspapers of Pennsylvania and New Jersey to present their side of the case. They can create a popular clamor that will deafen the ears of the public. The employes have no money for advertising. They cannot get their case before the public. Only the labor press will stand up for them; and the labor press is not strong in either state.

Delegations of trainmen can appear before the legislature, but delegations of trainmen cannot appear before all the people of two states. It is a clear case of money against workers.

Democracy only succeeds where the people have a chance to learn the truth. Railroad money can swing publicity—for a time. Hence the value of the labor press. Support your papers, workers! Only through them can you get your case before the people.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF AUGUST 24, 1912,

of Christian Socialist, published monthly at Chicago, Ill., for April, 1915.

Editor, Rev. Edw. Ellis Carr, 5457 Drexel Ave.

Managing Editor, None.

Business Manager, Rev. Edward Ellis Carr.

Publisher, Co-Operative Printing Company, 5457 Drexel Ave.

Owners (*If* a corporation, give its name and the names and addresses of stockholders holding 1 per cent or more of total amount of stock. *If* not a corporation, give names and addresses of individual owners): Harvey P. Moyer, 5408 Drexel Ave., Chicago; Edward E. Carr, 5457 Drexel Ave., Chicago; Wm. F. Cochran, Woodbrook, Md.; Rufus W. Weeks, 346 Broadway, New York, N. Y.; Mrs. Ella Carr, 5457 Drexel Ave., Chicago; Oscar F. Donaldson, Webster City, Iowa; George H. Strobell, 3 Lincoln Park, Newark, N. J.; Carl D. Thompson, Halsted and Madison, Chicago, Ill.; W. R. Clark, Westville, Ill.; Wm. Park, Randlette, Okla.; Mrs. Anna Hulburd, Los Angeles, Calif.

Known bondholders, mortgagees, and other security holders, holding 1 per cent or more of total amount of bonds, mortgages, or other securities (*If* there are none, so state): None.

EDWARD E. CARR.

Sworn to and subscribed before me this 23d day of March, 1915.

[Seal] HENRY L. STROCK,
Notary Public.

(My commission expires March 9, 1917.)

A CHRISTIAN SOCIALIST'S OBITUARY

By Lincoln Braden

My hope has been shrouded by the mystery and saddened by the tragedy of death. My father's pen, which he wielded so ably for over sixty years, lies upon his writing desk, still for evermore. And as I sit at that desk to write of him, I wish, as he would have willed it, that the purpose in me shall be, not the exploitation of a Braden, howsoever able and worthy he may have been, but rather a will to contribute to that noble cause which had his best efforts in his last years.

In my father's view, the biggest fact in the world today is the seeming impotence of the churches, both Protestant and Catholic, in the face of the world-wide hunger and cold and nakedness of millions of deserving human beings: and to his mind, the greatest need of the church is not the preaching of salvation for the individual, but for the race. An evangel which urges the individual to come out from an evil world into the sanctuary of the church, passing themce at death into eternal life and bliss, was an evangel which no longer had any appeal for him, regarding it, as he did, as being not the product of divine will, but of man's own individualism and selfishness, and hence, positively antisocial and antireligious. In my father's view, the way of the true Christian leads not to separatism, not to a fleeing from an evil world, but a grappling with and a reformation of it. He was a Socialist because he believed that the ethics of Jesus and Socialism coincide. And he held that the relationships into which men enter in the production and distribution of the material things of life must be, not the relations of antagonists, but of brothers; not of economic battle, but of cooperation.

Believing this with all his mind and strength, he was necessarily a thorn in the side of all individualistic salvationists and standpat religious editors. For, unfortunately, the overpowering tendency of all religious organizations seems to be to devote their time and energies to the mere building up and maintenance of the organization itself, rather than to the carrying out of the purposes for which the organization professedly exists.

Through the courtesy and high purpose of a Christian brother and a man, editor and publisher of a chain of Socialist newspapers, of which the Cairo Searchlight was one, my father was able to reach a large audience with his writings on Christian Socialism. And when, in due time, a monument shall be raised over his grave in Burney, Cal., where he lies, it will, by request, bear this simple inscription:

Clark Braden,
Christian Socialist.
Born 1836—Died 1915.

FINGER PRINTS OF WORKERS DEMANDED BY STEEL CO.

The United States Steel corporation and all its subsidiary companies have issued a new finger-print law. All men seeking employment are compelled to leave a record of their finger-prints. Concerning this the Socialist party of Pittsburgh says:

Treated Like Criminals

"This is what is done to the most dangerous criminals. Because these men are guilty of wanting to work, they are treated like criminals.

"What excuse have they for this? They tell the men it is for their benefit. The truth is, they wish to identify their employees. Once they have this record taken, the man who submits to it is marked for life. Every one knows the length to which this great corporation has gone in blacklisting men who have dared to stand up for their rights as men. The object of this physical examination is evidently that they may mark a man for life. Then let him change his name—denying the very father who begot him; let him then go to the mountains of Colorado; to the mines of Michigan; to the mazes of the streets of the great cities. In none of these places may he escape them; anywhere they will find him; they will point the silent finger at him, and such a man, let him once displease these powers, is doomed.

ONE OUT OF THREE!

Information just given out by the United States Department of Labor shows that from one-fifth to one-third of workers engaged in the manufacture of storage batteries contract plumbism. In two factories the percentage was respectively 19.4 in one and 40 per 100 workers, while in a third plant different classes of employes numbered from 18 to 38 per cent afflicted with this fearful disease. In other words, roughly, ONE OUT OF THREE storage battery workers are struck down with lead poisoning.

"Cases of lead poisoning found in storage battery work are usually acute, with colic, and in severe cases, encephalopathy," says the report. Torture twists the limbs and racks the bones of the sufferer.

The use of storage batteries is increasing daily. Every industry which needs electric energy in portable form adopts storage batteries. The invention was a great "boon to industry" when made. And yet those who produce these batteries are condemned to tortures fearful in their severity.

Most of the operations required by the manufacture can be done, says the Government report, by machinery under cover, thereby greatly reducing the danger to the worker. But in most of the plants visited, either such protection is not furnished or it is used so carelessly that it is of comparatively little value.

Think of this, when next you use a storage battery. Remember that one in three of the men who made it for your service were tortured by the excruciating agonies of plumbism—that you might have cheap power. Progress is paid for at every step by human agony—most of it utterly unnecessary.

PRICE OF BREAD SOARS AS BARNS BURST WITH PLENTY

On March 19 the Chicago Tribune announced that the cold storage warehouses over the country were congested with the food products of last summer, which were being held under lock and key for shipment to Europe. Twenty leading cities reported that there was danger of congestion in their cold storage plants, for millions of eggs and tons of butter are now being received and their holders are anxiously searching for room for them.

On the same day the Tribune republished an article from the Wall Street Journal showing that bread in Great Britain costs just half as much as it does in New York. A quartern loaf, four weighed pounds of sixteen ounces each, costs 8 pence, or 2 pence a pound—about 5 cents a pound. In New York a loaf weighing 12 ounces or less costs 6 cents. "It will be seen," says the Wall Street Journal, "that our price is exactly double the price prevailing in Great Britain, while Great Britain is at war and we are not."

And Great Britain has to add to the price of its bread the cost of bringing the wheat from this country to England.

"Here are some simple facts that anybody can understand," says the Wall Street paper. Yes, but do they? Do we take the trouble to understand why wheat should cost just double in New York what it does in England? Do we understand that at the outbreak of the war in England the government took control of the public food supply, and insisted on rigorous justice being maintained? And that it is for that reason that food is plentiful and cheap?

No. We do not take the trouble to understand. If we did, we would insist that the government here take the same measures to protect us from exploitation that the government of England does. Why should war prices prevail in the only great nation which is at peace? Simply because we have not yet been driven by a great national calamity to indulge in any national thinking. If we had, we would take, while yet at peace, the necessary step to which England has been driven by the iron compulsion of war—and the government would see that food is provided at low prices and in plentiful quantity. But this would be Socialism! It would also be common sense.

A LIBRARY FOR A DOLLAR

The armies in Europe intrench themselves by burrowing in the earth, they direct their fire by aerial scouts, and to win positions they charge the enemy hand to hand. They do this to slaughter their fellows; let us adopt their tactics to Save our brethren.

Let us fortify our own position with Careful and Solid Reading, that we may give an answer to every questioner and a reason for the Faith that is in us. Let us burrow close to the solid foundation of known Fact and scientific Reason. This means READ SOCIALISM, especially from a Christian standpoint. Know your own literature and know it well.

Let us scout for the position of the enemy. Keep on the watch for good points of attack. When you meet or hear of some one who May be Converted, get his range and send him a Message of Salvation (not of Destruction), by dropping him a Persuasive Pamphlet of good Socialist Doctrine.

Let us charge the Battlements with energy and unfaltering courage, giving back not a foot of Ground once gained; but pressing forward to capture the Ramparts of Capitalism at close quarters. Meet your Man; argue with him face to face; give him literature and argument as man to man; and YOU WILL WIN.

To help you do all this, we have made Startling reductions in the prices of our Literature, Books and Papers. On some of the propositions offered we will lose money UNLESS by using these offers in great numbers you will make Converts and roll in their subscriptions and gifts and purchases More Rapidly than we send out matter. Help the Cause by using judgment in what you spend, and what you send. Order today.

HERE IS OUR OFFER:

The Socialism of Jesus
By Rufus W. Weeks.
Price Ten Cents.

A strong, clear, convincing presentation of the position of Jesus of Nazareth on the Social Revolution. In convenient vest-pocket form; contains 45 pages, mainly quotations from the Gospels arranged with short comments by the author. Carry in your vest-pocket and Use it on Church-Members.

The Bible Argument for Socialism
By J. Stitt Wilson.
Price Ten Cents.

Here is a quotation from page 25:
"The Bible is the most dangerously radical book ever placed in human hands. The secret of the revolutionary character of the Bible is that nothing ever read by man places such infinite value upon human personality as does this book."

The A, B, C of Socialism
By Harvey P. Meyer.
Price Five Cents.

This booklet, including "Vital Questions," by same author, is the BEST BOOK to give to one desiring "Something Constructive." It presents the constructive side of Socialism in its briefest and most winning aspect.
Carry a Few in your Vest-Pocket.

Christian Elements in the Socialist Movement
By Carl D. Thompson.
Price Ten Cents.

This excellent little book is by the Secretary of the Information Department of the Socialist Party, himself a Christian minister. Every Local and Branch ought to have a large supply on hand to distribute or to sell to Doubting Christians.

The Religion of Labor
By Rev. Harvey Dee Brown, Ph.D.
Price Five Cents.

The three essays in this little volume are The Religion of Labor, the Seal of Poverty, and Spiritual Elements in the Socialistic Movement. They are especially good as an introduction to the subject for persons who have never heard anything of the relation of Religion to the Labor movement.

Merrie England
By Robert Blatchford.
Price Ten Cents.

A presentation of the fearful condition of the Poor in England under Capitalism. The writer is a strong, scientific, clear-cut-ing writer. You may disagree with him on Several Points; but if your religion can't stand being disagreed with Something is Wrong with It. You need stimulating; this will stimulate you Good and Plenty.

A Christian View of Socialism
By GEORGE H. STROBELL.
Clear, Convincing and Admirably Worded
Price Five Cents.

The Golden Rule Republic: No Utopia
By Rev. William H. Randall.
Price Twenty-five Cents.

A masterful explanation of how Socialism will work; for those who want something Constructive from a Christian Point of View.

Meyer's Songs of Socialism
Melodious, stirring, powerful. Contains the great hymns of the Social Revolution, besides many original airs.
Price Twenty Cents.

All Together with One Year's Subscription to The Christian Socialist—$1.00

The Live Ones

By Mrs. Ella Cove

Dear Comrades:

While beautiful Spring is here again, we cannot be glad and joyful when we look at the black war across the waters and at the vast army of unemployed in our own land, all meaning suffering and agony untold.

As the truth will make us free, let us use it to save the world. This paper is one of the messengers of hope and joy. Let us spread it everywhere. Read what our workers say of it and what they are doing for it.

• • •

From Mississippi

Comrade Rev. Albert R. Williams, who has in the last five years built up a great social work in the downtown section of Boston, sends $6.00 for 10 short term subs and writes as follows:

"Dear Comrades:

"I always feel very guilty whenever I see a copy of The Christian Socialist that I have no part in the great work you are doing. I do not understand sometimes where all your resourcefulness, energy and faith springs from. But I admire it, and can only express you that out here in this stronghold of conservatism we are trying to do a little at least. Six very keen young fellows from the university, who have come in contact with our church, have been [illegible]

• • •

Rev. H. S. Smeltzer of Montreal sent four subs, and Rev. N. C. Osborn of Texas writes: "I have just read the March number of the Christian Socialist and am very much delighted with it. I am desirous of doing all in my power to spread the Gospel of Socialism."

• • •

The April Number

The April number is fine, especially good is Comrade Girvin's article on "Socialism and Charity," also "The Hope of Constantinople." I only wish we could get the Christian people of our land to read and reflect upon the terrible conditions in your excellent paper. Let us push on to victory and industrial democracy. Hope soon to see the Christian Socialist a weekly. Shall do what I can for it.

(Rev.) L. J. Anderson,
South Dakota.

Comrade Anderson has sent many subs to this paper and is no doubt doing more for the cause of Christian Socialism than he knows.

• • •

"Allow me to congratulate you on the Conference number. 'The Hope of Constantinople' was great. It is hard to decide which is the greatest number of the Christian Socialist."

(Rev.) N. B. Butler, Oklahoma.

Comrade Butler sent four subs.

• • •

"The April number is the best you ever published."

E. F. Staunton, Oklahoma.

• • •

"I have just finished reading the April number and the more I read it the better I like it."

John S. Coleman, Mississippi.

• • •

Rufus W. Weeks, of New York, writes: "The story of John of the Golden Mouth is strong and thrilling, and no other pen but yours could have made it so clear and telling. The more of that sort of writing the better."

• • •

Elliot White, New Jersey: "You have put us all in your debt again by the splendid article on St. John Chrysostom. Thank you cordially for it. What a magnificent witness and how it shows what we can and do. The Church will [illegible] What have we to do with a brother [illegible] with some of the other fathers? I wish you might."

• • •

Rings of Socialism

Comrade Harriet Jones, secretary of Williamsburg, Pa., local, ordered one dozen Songs of Socialism. Comrade Wm. G. Buchner of Elkins, W. Va., also ordered a dozen. Sing, sing the great news of deliverance from wage slavery!

• • •

Saved From Millionaires

"Gentlemen:

"Enclosed find 25 cents for a year's subscription to the Christian Socialist. The sample copies have already done much good. My 15-year-old boy had been very enthusiastic for the boy scout movement. I was very uneasy about this matter. He read an article in your paper about boy scouts. After he had finished he said: 'No more of that for me.' Your paper saved my boy from the clutches of [illegible] Several companies of cadets [illegible] formed among the High [illegible] officers be sworn in. The militia [illegible] them into [illegible]

[illegible] Socialist. Hope you will [illegible] your valuable paper will grow and save many more boys.

Yours truly,

John Hoinger, Washington, D. C.

We are very grateful to learn that this paper has saved this young son. May its truths reach many more of them.

• • •

From the Locals

Glen Campbell, Pa., branch sent 25 short term subs.

Franklin, Pa., branch is trying to put the Christian Socialist in all the homes where they think it will have an influence; realizing that the Christian Socialist contains a message to church members that no other paper does.

The literature agent of Local Dayton, Ohio, ordered a bundle of the last C. S. and writes: "Our local is going to entertain the Brotherhood of the U. B. church, which is in our vicinity, and we thought the papers would be fine propaganda for the occasion."

• • •

From the Women

Mrs. C. D. Merrick of Parkersburg, W. Va., sent seven subs. She is a woman who does things. The writer was glad of the privilege of a little visit with her in her own home.

• • •

Mrs. Rose B. Blair of Washington sent four subs. She is another one of the loyal comrades who has helped this paper for years.

• • •

"As a teacher I am trying to reach all the young I can. I find much help and encouragement in the Christian Socialist." Mrs. S. H. Coffey,
Foreman, Ark.

• • •

"Dear Comrades: I work as well as pray for your great, good paper. With the help of a friend I can send a few more subs. (She sent five yearlies.) The Christian Socialist is a welcome visitor at our house. Wish every home could have it."

Mrs. J. D. Myers, Coquille, Ore.

• • •

Comrade H. Chilcote of Arkansas donates two dollars because he is confined at home on account of sickness and wants to do something for the cause. He says: "The paper is growing better all the time."

• • •

Our Sub Getters

"I am enclosing $1.60 for subs. I got these with the Emancipation number from colored people and one from a lawyer of German extraction, with the Moses and Marx edition. It is necessary to hold your hook with different kinds of bait for different kinds of fish."

Charles Hills, Lexington, Mo.

Comrade Hills is an incessant worker for the cause.

• • •

"Every copy of the Christian Socialist thrills and uplifts my soul. It is surely getting better every number and holds the blue ribbon in our home outside of the Holy Scriptures."

F. H. Smith, Colorado.

• • •

Comrade A. Evans of Oklahoma writes that he is 69 years old and cannot sit idly by and see so much fraud and corruption in high and low places and do nothing. We must have the Christian people on our side. Then we can win the world." (He sent four subs.)

• • •

Comrades Mr. and Mrs. Decker of South Dakota sent $2.00 for subs and write: "We will try to send some more subs soon, as we do not believe there is any other way that we can help to further the cause of Christianity than to secure subs for the Christian Socialist. It surely is doing a world of good."

• • •

We fear we do not give sufficient praise to the dear comrades all over this country, who are faithfully and persistently working to get new readers. We realize the great work you are doing, and know how to appreciate it and sympathize with you. The Socialist movement owes its greatest debt of gratitude to these ever faithful ones, who toil on through all kinds of discouragements and hardships. Their harvest will be great! The smile of God rests upon them and His joy is in their hearts. The following are some of them. These comrades have sent one dollar or more for subscriptions to the Christian Socialist this past month:

Dr. R. L. Smith, West Virginia.
Samuel Bruce, Pennsylvania.
O. J. Hillestad, North Dakota.
Alpheus Gilchrist, Pennsylvania.
W. W. Lewis, Texas.
Geo. W. Hamblin, Texas.
[illegible] Lodge, Oregon.
[illegible]
[illegible]
Rev. G. Roy, Canada.
Chas. U. White, Kansas.
Joseph Hazard, Ohio.
Warren R. Smith, Pennsylvania.
W. H. Attiness, Colorado.
G. H. Lee, Oklahoma.
L. L. Crist, Colorado.
F. H. Taylor, Oregon.
A. Reeves, Kansas.
A. L. Foote, Michigan.
W. B. Weeden, Washington, D. C.
Rev. James L. Smiley, Maryland.
C. H. Trewitt, Texas.
X. F. Gelsaut, Illinois.
Chas. A. Bealey, South Dakota.
B. R. McCorkle, Oklahoma.
John R. Kelly, Pennsylvania.
J. W. Barr, Missouri.
G. W. Upham, Virginia.
C. L. Lautenbarger, Indiana.
Irvin Douglas, Ohio.
Frank L. Hall, Michigan.
W. D. Mallory, Washington.
C. E. Verge, California.
John C. Sexton, Oklahoma.
E. C. Ingelhart, Oklahoma.

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Book Review

The Man of Nazareth: By Frederick Lincoln Anderson, professor of New Testament Interpretation in Newton Theological Institution. Published by The MacMillan Company. Price $1.60 net.

Every once in a while comes a book on theology that makes one wonder how the tides of new discovery concerning the days of the New Testament could have passed by and left the author so completely high and dry. This is one of those books. No hint of the social dynamite contained in the messages of Jesus ever seems to have penetrated to his soul. No hint that Jesus ever understood the messages of the prophets or the psalms or the law as having any bearing on the things of this world appears to have been grasped by him. His only idea of Jesus' messages was that of the old mystics; that he had a certain "experience" which he wished others to share.

It is a sweet book, a book breathing the quiet of a calm, sequestered life, far away from the tumults and passions of the day. It has fastened upon one side of the character of Jesus and practically ignores all others. For the "old fashioned" individualistic Gospel it is an admirable text-book; but as an exposition of the power of Jesus to mold the present day social unrest into a new Kingdom of God upon earth it fails—and fails greatly—to satisfy.

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